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*How to preach to the Heathen.**

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[London Mission, Shanghai.]

I PROCEED to the consideration of this subject under an overwhelming sense of its high importance. Nothing could be more appropriate in the circumstances in which we are placed. I regard it as the one thing needful in the work in which we are engaged. I do not confine my remarks to any one branch of missionary service, but include all within its pale, whether we are called to preach the Gospel in the course of a stated ministry, or in the prosecution of evangelistic effort after the manner of our Blessed Lord, or training native brethren for the purpose, or preparing and circulating religious books and tracts, or teaching the young, or healing the sick, or doing work for the Master in any other way—all have to do with the subject now before us.

And what is that subject? The presentation of Christ as He is made known to us in the sacred page. It is ours, as we have opportunity, to unfold the particulars of His life and character, the marvellous events of His earthly history and the glorious objects connected with His mission and mediation in the world. We insist on these details being required at our hands in carrying out the work entrusted to us, and not our own ideas and views and modes of representation, in which we fear we are too ready to indulge, instead of following the example of Christ Himself and of his most honoured and useful servants in every age. We are here reminded of an incident in our own experience. A Chinese doorkeeper was once asked about the preaching going on in a particular place from day to day. He was anxious to be well informed on the great matters of

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Bible truth, though utterly unable to read, and had acquired a considerable knowledge of the sacred writings. In answer to the question put to him, he said the parties spoken of say very little about the Bible, but largely what comes from their own stomachs. However this may have been, we refer to it as indicating the supreme importance in our view of "preaching Christ" as presented in the sacred page, and on which we may expect to receive richer measures of Divine blessing in fulfilment of His gracious promise. In doing this the utmost scope is within our reach for all possible illustrations and arguments and appeals, while descanting on the facts and figures of the inspired word, the teaching and miracles, the life and death, the resurrection and ascension of Christ, alike at the hands of men of the highest scholarship and of humbler attainments—all in a spirit of tender sympathy, deep solicitude and serious concern for those to whom we are called to minister the words of eternal life.

But here we are led to ask in the language of one who has preceded us, Who is sufficient for these things? It is high, we cannot attain to it. It is infinitely beyond mere human strength to accomplish the object we have in view. But happily we are not sent a warfare at our own charges. He whose commission we bear has promised His own gracious presence, the power of His Holy Spirit, and in that case we may expect to realize all needful help and blessing in the work which He has given us to do. At the same time there is a suitability, an appropriateness, an adaptation required at our hands in the field in which we are called to labour. Though the work of the ministry has common characteristics everywhere, though the message we have to proclaim is the same in all languages and in all countries, there are peculiarities in different places, to which it is ours to pay special regard, and so we shall be better fitted and equipped for our high and holy work. It is this to which your attention is now to be directed as missionaries in this heathen land, and in view of the circumstances in which we are placed. How may these be met? In dependence on Divine aid, what is the adaptation to which it is ours to reach forward in the course of our missionary work, and by means of which we may be led to carry it on with the greatest possible advantage?

There are three lines of thought which I desire to lay before you.

I. Adaptation to the Chinese in their moral and spiritual condition.

II. Adaptation in our own case as engaged in the ministry of the Gospel.

III. Adaptation to the claims and requirements of our Divine Lord and Master.

I. Adaptation to the Chinese in their moral and spiritual condition. We shall refer to this under various particulars.

1. *Their ignorance.* And how may this be most truly described? In the words of the apostle they are "without God and without hope in the world." They are without the knowledge of God, and this is to be communicated to them by all possible means. Utterly unaccustomed as they are to think or speak of the Divine Being, or engage in His worship and service, this is to be demonstrated and enforced upon them in a manner corresponding to the greatness of the occasion. And how is it to be done? We can appeal, in the first place, to the evidences of creation, the testimony of reason and conscience, the teaching of their sacred classics, and the relations and obligations of social life. These admit of most appropriate and powerful illustrations, to which, in general, we find ready assent, and somehow, from the constitution of the Chinese mind and heart, we never meet with the slightest objection on these grounds. But after all, it is the direct and authoritative declarations of the Word of God to which we have to appeal in the strongest and most convincing manner. Whatever be their ideas in regard to it, this is the clear and positive affirmation we have to go upon, and in doing so, no doubt or hesitation whatever can be entertained on this grand, fundamental point, binding on the faith and observance of the whole human race.

"Without hope in the world." What does this imply? That the Chinese have no conception of the reality, and no anticipation of the blessedness of a future state. Their ideas on this subject are dark and gloomy in the extreme, and their various systems afford them no satisfaction or comfort in the matter. Here we need not describe the negations of Confucianism, or the vague and illusory traditions of Buddhism and Taoism, with Nirvana on the one hand, and the immortal genii on the other. At the same time we can insist on the practice of ancestral worship as implying the existence of the spirit after death, though in a most miserable and transitory condition, and on the aims and expectations of multitudes in visiting the temples, bowing at the idol shrine, repeating their sacred classics, performing so-called works of merit, and preparing for a better state in the future than in the present. The whole order of things in this point of view can be adduced as confirming the idea of averting deserved punishment and securing final happiness. And yet how sad and indefinite, at the best, are their conceptions and anticipations on the subject, and how great the contrast between their standpoint and ours, as rejoicing in the life and immortality brought to light in the Gospel! This is the revelation we are called to make known and to urge on the faith and acceptance of those to whom we preach. By this means their ignorance and hopelessness on this momentous subject can be dispelled, and they may be

brought into the light and liberty which it is ours, through grace, to enjoy.

2. *Their prejudices.* One ground of this is that we are foreigners. The Chinese have such a high idea of themselves and of their superiority to all around them, that anything at our hands, apparently, is depreciated and contemned. This is a well known and widespread characteristic, but it is easy to refute in the fact of our identification with them, by the familiar saying of their great sage that we are all brethren, though it has been resented that we are not within the compass of the four seas. Then we have the assurance that we are of one blood and have sprung from the same origin; and a common illustration is readily accepted that the branches, leaves and fruit of a tree owe their existence to the same root; and as the inhabitants of a country, however different and far removed from one another, all belong to the same country and bear the same name, so in the case of the members of a family; and such is the relationship between the Chinese and ourselves.

There is extreme prejudice also against what seems to them our foreign teaching, customs and manners. There is no difficulty in replying to this. They do not object to many things from abroad, such as money, medicine, trade, employment, secular instruction to some extent, the priests and practice of Buddhism—an exotic and outside religion—and, sad to say, opium, for which they may well make us ashamed, though it is easily in our power to tell them it is not our doing and they are not compelled to use it, while it is our earnest wish they should abandon it altogether. In addition to this we may rightly ask, Are wisdom and truth and doctrine wholly confined to them? Is it not common property alike in the West and the East, as well at the hands of their foreign brethren as of themselves? Nay, infinitely more, what if our teaching is Divine not human, not the expression of mere foreign thought or discovery, as theirs is acknowledged to be traditional or self-evolved, (based though it be on the dictates of morality and experience,) but as claiming a heavenly origin and sanctioned by the highest evidence. It is ours to make this strong averment in behalf of our work, and, while reasoning upon it, to maintain it in the strongest manner.

Further, Christ and Christianity is the object of their bitterest hatred and contempt, and why? Because it is thought to conflict with their high conceptions of Confucius and his system. He is looked upon as the equal of heaven and earth, and his followers will brook no comparison with him. But was this his own claim? By no means. He had no such ideas of himself, and it is altogether the unwarranted assumptions of his disciples that have made him what he is in the estimation of past ages to the present time. What

then? Let us not unduly disparage him or his teaching, but place him on his proper pedestal, and give him and his system all the respect and honor to which they are entitled. But the demands of Christ are paramount, and present a glorious field for our highest efforts in the matter of His person, character and work, infinitely surpassing even the deified conceptions of the Chinese *literati* in regard to their venerated sage; and without descending to compare the two as unbecoming the occasion, it is ours to magnify our Blessed Lord and Saviour as the adorable Son of God and the alone perfect man, all in the most appropriate language, by means of the most familiar illustrations in social life, and in the most convincing terms. This is our one transcendent theme, and the more graphically, the more fully, the more truly we present it we shall the more faithfully accomplish our mission and discharge its high, holy and solemn obligations.

3. *Their idolatries and superstitions.* These are legion and call for serious inquiry and examination at our hands, if not as to their exact nature, at all events as to their practical influence and effect. They are made to bear on every department of life, and in all the relations we sustain one to the other, the living and the dead, the past, the present and the future. While commiserating their sad condition in the midst of these things, in which they have been brought up, and which in their experience have grown with their growth and strengthened with their strength, the question is, How are we to deal with them and lead their blinded votaries to see them in their true light and renounce them altogether?

One course is to expose their human origin,—that they are the mere invention of ignorant and designing men. They have been handed down from past times without the slightest ground or reason to sustain them. Their history may be so far traced and shown to have originated in a most unwarrantable manner, at the instance of men who had no right to establish them, or as the result of ideas and expectations which they had formed in ignorance or misconception of the truth.

Another point is to show their utter inadequacy to effect the end in view. Whether pertaining to the present life or the life to come, it is by no means difficult to press this matter home on the minds and consciences of our hearers. Of what possible avail can these customs really be? They have been transmitted and are observed as coming to them from days long gone by in the hope of accomplishing the desired effect, and in the absence of any positive information in regard to them, or anything better in their stead. What then? Our only sure recourse is not to dwell on the subject in the way of argument or remonstrance, but while exhibiting its utter

want of foundation to rest upon, or any reason for trusting in it to attain the end in view, it is ours to point these poor deluded souls to the only proper object of Divine worship, and the only certain means of securing the blessings they stand in need of. This is what they crave in their inmost hearts and minds, and such a course of representation will be far more satisfactory than dwelling on the mere insufficiency of their customs and observances.

Again, note the degrading influence of these ideas on the moral character of those who practise them. What is the standard which these objects of worship present? What is their history and position in the estimation of their worshippers? What moral and spiritual effect are they likely to have in the case of their votaries at the idol shrine? Are they at all compatible with the highest attainments of human nature? Or are they fitted to raise them in thought and feeling, in character and conduct to the standard it is their duty to reach forward to, and the responsibilities they sustain as human beings? Not at all. Such things are never thought of, and so they go on bowing at the shrine of the god or goddess in the most ignorant and debasing manner, yet hoping that by following long established custom, which they are afraid to give up, they may secure the favour of the objects they worship and avert the suffering that has, or may eventually, come upon them. How different is the case with us, and on the ground of the Gospel message! The Divine Perfections, the gracious, adorable character of Christ, the honour and glory to which He has been raised, His relation to us as Redeemer and Saviour, Lord and Master, the Hearer and Answerer of prayer, are all matters on which we are called to insist, suited to the circumstances and requirements of those around us, and to whom they apply in the fullest and happiest manner. Let these blessed truths and facts be made known, and let this people become acquainted with them, be ennobled by them, be drawn away from the lowering and debasing habits and customs of the country at large, and be taught to worship the only true and living God, and follow in the steps of Him who is our supreme pattern and example. Thus we shall fulfil our great work and glorify Him we serve.

Finally, note the sin and guilt of this state of things. These poor people worship the work of their own hands, or the spirits supposed to be represented by them, which they conceive to be their highest duty, and the only form of worship in which they can engage. Once I asked a country teacher if he worshipped the Supreme Being of whom he had heard. His answer was, No. And why? Because the gods in the temple were nearer to him, as the mandarins are nearer to the people, than the Emperor at a distance. Such is thei

idea and actuating motive on many occasions. Can no argument be raised on the ground that these are not the proper objects of worship, reverence, faith and love? They are sustained only by Imperial authority, ancient custom and social practice, without the slightest warrant on the ground of reason and conscience. Abundant proof can be adduced of this from native history, and may be clearly illustrated and enforced in the line of the varied relationships we sustain and the obligations consequently devolving on us, while our neglect of, and departure from these are sure to incur heavy responsibilities. So in the present instance. But after all, it is the direct teaching of the Word of God that brings home the accusation of sin and guilt in connection with the practice in question, and it is this on which we are called to insist as a revelation from heaven.

4. *Their natural depravity.* How may this be brought forward as a fundamental point in our Christian teaching? There is a general acknowledgment of it in China, though not, of course, to the same extent as we are called to enforce it. Still it is possible for us largely to quote from the ordinary confession of one and all that the good are few and the bad are many. Their moral teachings, their common proverbs, the general conversation and practice of the people, the records of history and the sentiments of their current literature, may well be taken in evidence of the depravity of human nature, that however originally formed for good it has grievously degenerated and turned to evil. But more than this, we are led to the plain and positive teaching of the Bible on the subject, and in confirmation of it we have the Ten Commandments on which to insist in thought and feeling, in word and deed, as possessed of Divine authority, and having the sanction of every man's conscience, which in the Chinese view is equivalent to the decrees of heaven. They are all powerful in this respect. Only a few nights ago I was urging their claims and requirements on a large audience of some three hundred Chinese, and at the close one rose up, and in a most excited manner declared in the presence of the whole assembly that he had broken every one of these commandments, and felt himself to be a grievous sinner. He is now a candidate for baptism. What is wanted is to deepen the conviction of inward and total depravity, and this, we believe, can most effectually be done by enforcing the claims and character of the Divine law. It has been given for the purpose, and the more clearly it is understood and felt, so much better are we prepared for apprehending and appreciating the rich provisions of the Gospel of grace.

(To be continued.)

Some Thoughts on the Study of Chinese.

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II.

WE come now to the second grand division of our subject, viz., The Written Language.

1. And my first point on which I feel it necessary to insist is that the written language should not be neglected. By the written language I mean chiefly the literature of the Chinese themselves and the characters which are the vehicles of their thought from one generation to another. And this should be insisted upon, because it is too much neglected and because it opens up a great field of usefulness. More men are needed in China with the courage and the ability to master the Chinese literature, in order that they may give to the Chinese the results of Christian progress in the most attractive and convincing form. I have heard many non-Christian scholars speak with admiration of Dr. Faber's works, and I should not be surprized if he had the most promising audience among the cultivated Chinese of any man in China. At any rate I say there is need of a great deal more just such work as he is doing. China needs a Christian literature and scholars to make it—not simple *boo's*—anybody can make a book. What we want is a Christian literature of present effectiveness and lasting value. Missions have squandered a great deal of money in publishing books that should never have been printed. If a book is worth writing or translating it is worth doing well, and it requires Chinese scholarship to do it well. Nothing can fit for this work but long and diligent study of the Chinese literature. The man who studies only his Bible and the Christian books is probably a very good man, but he is not a Chinese scholar and is not qualified to translate the Bible or anything else. Neither can a few years' work in the Chinese classics fit a man for this work, so that he can go on to it, so to speak, leaving his Chinese studies far behind. The very idea is absurd. The man who is not a sympathetic and constant student of the Chinese literature cannot hope to succeed as a maker of Chinese books, and I fail to see how he can conscientiously give himself to that work.

2. So much for the importance of the study. What of method? I answer in general that the main features of the Chinese system of teaching are correct. The Irishman who refused to believe that his buffalo robe would be warmer with the fur side turned in on the principle that "the animal knew best how to wear his own hide," had

both reason and wit on his side. And it may be presumed that the thousands of years spent by the Chinese in studying and teaching the language which they venerate so much have not been utterly unproductive of correct method. Not that there is not still room for improvement in the details of their method, but in its main features I believe it cannot be improved upon. Those main features are—*daily memorizing, daily writing, daily vocal exercise*. But to briefly map out the general line of work that should be followed I should say: (1). Allow say 6 months for gaining a good foundation in Colloquial. This is a general figure; the actual time required will be sometimes more, sometimes less, and must be determined for each individual case separately; the rule being—be sure you have mastered the principles of the Colloquial before you go on to anything else. For this purpose you will probably need books. I would recommend three, and *three only*. Those are—Ball's "Cantonese Made Easy," The Cantonese New Testament, and the "Pilgrim's Progress." The Bible once begun should be kept up; a chapter or two a day ever after, passing from the Colloquial to the Easy Wên-li and from the Easy to the Wên-li proper. The missionary should above all books master his Bible in Chinese. Aside from these books or their equivalent beware of all other Colloquial books. They are all foreign-Chinese, so (2), As quickly as possible begin with the Chinese books. The Primer should be mastered first, committed if possible, but at least mastered, tones, phrases, allusions and all. The abundant imagery and allusions in their works will much enliven and add to the fascination of the work. Permit me to use a single illustration. This is a stanza from the 幼學詩. Anybody can read it: 鑿山通大海, 鍊石補青天, 世上無難事, 人心自不堅. But it is meaningless until the allusions in the first two lines are understood, and then it becomes perfectly clear. The first story is that one 愚公 lived by a mountain, which he had daily to cross to the water and the market. So he determined to tunnel through and began it. Of course his progress was scarcely perceptible, and he was laughed at for an old dote. But nothing daunted he kept on, and only replied to his ridiculers that his work would certainly one day be accomplished. "I will do what I can while I live," said he, "and then hand on the work to my son, who in turn will hand it on to his son, and he to his, until at last it will be finished. This hill is bound to grow less, but my posterity will not grow less." On hearing of the man's persistence the god of the hill was so pleased that he split open the hill for him. The other story runs that when 蚩尤 *Ch'i Yau* the giant, fought with 黃帝 *Wong Tai* in 涿鹿 *Tsek-luk*, and was beaten, he was so exasperated that he gave one fling of his head and knocked down the 不周山 which supported

the sky. The sky accordingly tumbled down with a great crash. 'Nui Wo (女媧) seeing the sky in ruins thought it a great pity, and with inconceivable toil melted rocks and mended it up again. Now read the stanza again, and its meaning becomes plain. One should always make his own commentary and book of notes on what he is reading, and so secure all that he acquires for after reference. As soon as possible, too, one should begin using Chinese dictionaries. They contain all and infinitely more than any Chinese-English dictionary.

(3). The rest of my suggestions I shall briefly enumerate.

(1). Write Chinese, write daily, write (at least in the beginning) with the Chinese pencil.

(2). Group characters under their primitives. These are of two kinds—radicals and phonetics. Grouping characters under the *radicals* gives you classes of characters, whose *basal idea* is the same. This is done in the index of our dictionaries. Under the *phonetics* you get groups of characters, whose *basal sound* is the same. To illustrate this idea. Take the word 堯 *iu*, lofty; add eat 饒 *iu*, abundant; add wood 桡 *iu*, an oar; add water 澆 *iu*, unfaithful; add fire 燒 *shiu*, to burn; add day 曉 *hiu*, clear, understand; add mouth 曉 *hiu*, an alarm; add hill 曉 *iu*, high; add wings 翹 *iu*, elevate, suspend.

Take again the word 己 *ki*, self; add words 記 *kʰ*, remember; add run 起 *hi*, to rise; add silk 紀 *ki*, to arrange, regulate; add wood 杞 *ki*, a kind of wood; add heart 忌 *kʰ*, jealousy; add grass 芑 *ki*, a kind of herb; add hill 岷 *ki*, a desert mountain; add earth 圮 *ki*, to overthrow.

Take the word 直 *chik*, straight, and in the same way we get from it 植 *chik*, vegetable; 值 *chik*, to meet; 埴 *chik*, adhesive clay; 置 *chʰ*, to establish; 眞 *chan*, truth; and from this latter we get 慎 *shan*, careful; 填 *tʰin*, to fill up; 鎮 *chan*, to guard; 顛 *tin* crazy; 溷 *tin*, a watery expanse. This is Chinese spelling, and its importance may be estimated from the fact that nine-tenths of the characters in the language can be spelled out in this way, and from the additional statement that 500 characters could easily be selected which form the phonetic basis of as many thousands of Chinese characters. When that fact is known it doesn't require any great amount of wisdom to guess which characters ought to be learned first and what use should be made of them.

(3). Keep testing your ability to name, write and define characters. Read the signs in the streets, the inscriptions in the boats; pick up fresh newspapers, and magazines, and new books. Use cards with the characters written on them, write from your teacher's dictation anything that will test your knowledge of the characters and help fix them in mind.

(4). Frequently review what you have read, for the sake of fixing doubtful characters.

(5). Make lists of similar characters and carefully distinguish them. There are : 春 *ch'un*, spring and 春 *chung*, to beat in a mortar; and there are 己 *'ki*, self; 已 *'i*, already; 巳 *tsz'*, the 4th moon; and 卮 *tsih*, a joint, all to be carefully distinguished, and so many others.

(6). Make phrase books and books of synonyms, and if you feel like it don't be afraid to make your own dictionary. Not by any means the ideal or the final dictionary has yet been made. It will be the outgrowth of the accumulated labors of many men when it comes. We want a dictionary that will add to what the best dictionaries now tell us—the derivation and history of characters that will distinguish synonyms and give us better classified lists of quotations. The perfect dictionary should be absolutely faultless in derivation, citation, pronunciation and classification, besides being a thesaurus of information as to the spoken and written words. Probably no one will claim that we have as yet such a work, and it is for each student of the language to make some contribution in the way of suggestion or information towards such a work. The same general line of remark holds good with regard to a grammar of Chinese.

(7). Study some of all kinds of literature. I note as important, besides the classics and the helps, such as rules for letter writing, the official proclamations and some of the Chinese essayists.

(8). Meet in classes for mutual help and incentive. Especially might the younger missionaries derive great profit from meeting an hour weekly or fortnightly for work under the direction of some one of the older missionaries present by their invitation.

(9). In the same connection I would say study a course. Why might not the Conference draw up a course of study that could be recommended to new missionaries of all our societies? It seems to me such a course is very desirable; and not only a course of three years' study, but a further course of reading and study for after years might be suggested.

(10). There are some books that will be found indispensable or helpful. I mention a few in conclusion: I. Legge's Commentaries; II. Eitel's Dictionary; III. Wylie's "Notes on Chinese Literature;" IV. Chalmers' "Structure of Chinese Characters;" V. Doolittle's "Hand-book of the Chinese Language;" VI. Martin's "Short Method with Chinese." The Chinese helps are legion. Probably a good defining dictionary, a good dictionary of derivations and a good concordance should be one's principal working tools. Then get your Four Books and Five Classics and go through them.

Buddhism in Japan.

BY REV. W. LOOMIS, YOKOHAMA.

THE Buddhist religion was first introduced into Japan from China in the year 522. In the year 552 the King of one of the Korean provinces sent a golden image of Buddha and some of the sacred books as a present to the Sovereign of Japan. The same King afterwards sent other books, and also teachers, a nun, a monk and an image maker.

Owing to the breaking out of a pestilence some time after, the Buddhist religion was for a time suppressed. But it afterwards gained in favor, and the Emperor Kotoku Tanno (who reigned from 645 to 654) was a sincere adherent of that faith. During his reign a native monk was sent to China, where he received instruction in the practice of contemplation. On his return he made known a new form of doctrine, and is said to have dug wells, established ferries and built bridges in many parts of Japan. To a much later period the construction of bridges was considered a work of merit, entitling the builder to a hope of Paradise.

The Emperor Temmu Tenno issued an edict that every house should possess a Buddhist shrine, and be provided with certain sacred books.

In the year 737 there was an epidemic of small-pox, which was previously unknown in Japan. In consequence of this the reigning Sovereign decreed that in each province there should be erected a large monastery.

In the beginning of the 9th century the famous Buddhist priest Kobo Daiahi compounded out of Buddhism, Confucianism and the Shinto doctrines a system of religion called Riobu Shinto, of which the most prominent characteristic was the theory that the Shinto deities were nothing more than transmigrations of Buddhist divinities. In this way Buddhism was rendered popular to such an extent that ere long it obtained complete ascendancy.

Buddhism continued to be the state religion until the time of the Tokugawa dynasty, when it was supplanted in the minds of the educated classes by the Chinese philosophy. It has continued, however, to a large extent its popularity among the common people, and during the Tokugawa dynasty many grants were made from the public treasury to famous Buddhist temples. After the restoration of the Mikado in 1868 these grants were withdrawn, and Buddhism has been virtually disestablished since 1874.

According to a statement made by one of the most distinguished Buddhist scholars Buddhism teaches that all things, both abstract and concrete, are produced and destroyed by certain causes and combinations of circumstances; and that the state of our present life has its cause in what we have done in our previous existence; and our present action will become the causes of our state of existence in the future life. All men and other sentient beings have an interminable existence; dying in one form and being re-born in another. If therefore men wish to escape from a miserable state of transmigration they must cut off the causes which are the passions, such as anger, covetousness, etc.

The principal object of Buddhism is to enable men to obtain salvation from misery according to the doctrine of "extinction of passion." This doctrine is the cause of salvation, and salvation is the effect of this doctrine.

"This salvation we call Nirvana, which means eternal happiness, and is the state of Buddha. It is very difficult to cut off all the passions, but Buddhism professes to teach many ways of obtaining this object.

"Amita Buddha always exercises his boundless mercy upon all creatures and shows a great desire to help and influence all people who rely on him to complete all merits and be re-born into Paradise (Nirvana.)"

The following creed was written by the chief priest of the Shinshiu sect, which is the largest and most influential of all the various sects in Japan:—

"Rejecting all religious austerities and other action, giving up all idea of self-power, rely upon Amita Buddha with the whole heart for salvation in the future life, which is the most important thing; believing that at the moment of putting our faith in Amita Buddha our salvation is settled. From that moment invocation in his name is observed as an expression of gratitude and thankfulness for Buddha's mercy. Moreover, being thankful for the reception of this doctrine from the founder and succeeding chief priests, whose teachings were so benevolent, and as welcome as light in a dark night, we must always keep the laws which are fixed for our duty during our whole life."

According to the doctrines of Buddha man can work out his own salvation, and in this point, as in many others, there is but little difference between Buddhism and Confucianism. Buddha was like Confucius, not a redeemer but merely a philosopher and a mirror of virtue.

The main features of this religion are thus given by Dr. Eitel:—

1. Socially, Buddhism teaches the depreciation of caste and of property.

2. Dogmatically, it is a system of atheism, which defies man and moral ideas.

3. Morally, Buddhism is the doctrine of the vanity and instability of all earthly good, of the migration of souls and of final absorption in Nirvana.

"The three main features of Buddhism are therefore: 1, Atheism, or rather the deification of men and ideas in a polytheistic form of worship; 2, the doctrine of transmigration of soul, with which is involved the abolition of caste, and upon which rests the efficacy of Buddhist morality; 3, the doctrine of salvation from sin and crime and the attainment to Nirvana by our own strength."

Nirvana is described by one of the Buddhist authors as the desirable end of the soul; after it has triumphed over matter and free from all passions, enters into the consecrated space, where it loses the consciousness of existence, yet is by no means reduced to nothingness. One writer has expressed it in these words: As the dew-drop disappears in the shining sea at the rising of the sun, so the saints pass into Nirvana."

The greater part of the Buddhists hold to the doctrine which emanated from Cashmere, that there is a Paradise in the Far West to which another Buddha, called Amitabba, leads all the faithful. There they will find eternal happiness in the presence of Amitabba with the loveliest gardens, flowers, water, birds, etc.

There is no question but what the influence of Buddhism has been beneficial to the country and to a greater or less degree a stimulus to a better and virtuous life. Dr. Rein says in regard to it: Think as lightly as we may of the gross idolatry which is seen in its later and degenerate forms we shall be obliged to admit that the rapidity and the enthusiasm with which Shaka's doctrines spread themselves over Eastern Asia speak sufficiently for their importance. They have undisputedly exerted a civilizing power unequalled by any other in Eastern Asia and spread a mild and peaceful tone of thought among the great masses of the people. The Japanese in particular are indebted to Buddhism for their present civilization and culture, their great susceptibility to the beauties of nature and the high perfection of several branches of industry.

According to the five chief commandments a Buddhist must not kill any living creature, nor steal, nor indulge in lust, nor lie, nor partake of spirituous liquors. It also teaches to avoid hypocrisy, anger, pride, envy, greed, cruelty, etc. There is also no lack of exhortations to love of parents and children, to gratitude, moderation

in happiness, patience in misfortune and calmness of soul in all situations of life.

And yet, says Sir Monier Williams, with this apparently sublime morality no true idea of sin as displeasing to a holy God was connected with the infraction of the moral law. Nor did a Buddhist avoid harming others out of any true regard for life. The chief motive for preserving the life of others was that by so doing he could secure continued life for himself, and his motive for avoiding anger was that it was incompatible with that equanimity which ought to characterize every wise man who aimed at the extinction of his own personality.

"The grand difference between the morality of Buddhism and the morality of Christianity is not in the letter of their precepts but in the principle and motive power brought to bear in their application. Buddhism says: "Be righteous for the sake of getting rid of all life in yourselves." Christianity says: "Be righteous through the power of God's gift of eternal life in His son." In a word Buddhism founds its morality on self; Christianity founds its morality on Christ."

But the Buddhism of to-day is not the force that it has been in the past. The revolution of 1868 affected not only the political condition of the country but the religious history as well. After the reduction of the former revenues of the old feudal lords and their vassals, efforts were directed in like manner against many Buddhist temples and monasteries, and their allowance was either discontinued or greatly diminished. In every place where Buddhist idols had supplanted the old Shinto worship the images were removed and the former insignia and service restored.

It is acknowledged on all hands that Buddhism is now passing through a crisis, and it is a question of life or death. It is a well known fact that there is now in the Buddhist ranks a state of tumultuous disorder and a great amount of bitter feeling. These difficulties and divisions have arisen on account of a difference of views in regard to educational methods, and also the fact that the priesthood has failed to keep pace with the general intelligence of the nation. An association has been formed for the purpose of arbitration and otherwise assisting in the settlement of religious dissensions, but there is little prospect of its success.

There have been pretended reformers in later years, who have caused some excitement in religious circles for a time, but they soon sank out of notice. A young scholar, named Inouye Enrio, is now trying to arouse interest in the study of Buddhistic philosophy, but his efforts have not had the least effect in giving vitality to the

religion. One of the Buddhist writers asks in despair, "Is there not a single true follower of Buddha among the 200,000 priests in Japan?" Nobody seems to question that a reformation is required, but the difficulty is, there does not seem to be any priest equal to the task. In fact it is only a question of time when the so called "Light of Asia" will be supplanted by the "Light of the World."

*First Triennial Report of the Educational Association
of China.*

From May, 1890, to May, 1893.

REPORT OF GENERAL SECRETARY.

THIS Association dates its origin from the General Missionary Conference held in Shanghai during the month of May, 1890. Several valuable papers on the subject of Education were discussed at that Conference; and as its great importance in missionary work was deeply impressed on those present, meetings were held by a few of the practical teachers to take into consideration the advisability of forming an Educational Society. The objects contemplated were to give unity to their work, to devise some convenient means for the discussion of questions of common interest, and to provide facilities for the preparation and publication of suitable School Literature. An association, to be known as the Educational Association of China, was duly formed, with carefully prepared Articles of Constitution and By-laws, and a provisional list of officers was appointed.

The organization known as the School and Text-book Series having done valuable and faithful work, dating from its appointment by the General Missionary Conference in 1877, and having to dissolve through lapse of time, the books, materials and funds it had accumulated became subject to the disposal of the General Conference of 1890. A committee consisting of twelve members of that Conference was appointed to take into consideration and to report on the course that had better be pursued. The following two Resolutions were framed and agreed upon by the committee, consisting of John Fryer (Chairman), W. H. Lacy, W. T. A. Barber, F. L. H. Pott, W. B. Bonnell, C. W. Mateer, M. Schaub, F. Hubrig, L. W. Pilcher, J. H. Judson, S. Couling, and J. C. Ferguson. The Conference confirmed these resolutions on the 20th of May.

"(1). Resolved that this Conference record its high appreciation of the services of the members of the School and Text-book Com-

mittee, and that special mention be made of the time and labour so freely given by the Rev. A. Williamson, LL.D., and of John Fryer, Esq., and

(2). Whereas an Educational Association has now been organized with a view to the promotion of educational interests in China, including specially the matters of School and Text-books and Scientific Terminology, therefore

Resolved, that the books, maps, blocks and other assets and liabilities of the School and Text-book Series Committee be transferred to the Educational Association of China, with the proviso that any Authors who may not wish their books so transferred, have the privilege of withdrawing them on equitable terms."

A meeting of the members of the Association was held on the 21st of May at the Chapel of the Presbyterian Mission Press, at which the various officers were finally determined, the Constitution and By-laws confirmed, and the Executive and Publication Committees appointed. The fact that the General Conference was then closed and many of its members had already left Shanghai for their distant homes, rendered any further united action at meetings impossible. The general working of the Association has therefore since been conducted only by means of circulars and correspondence.

The General Secretary, the Rev. W. T. A. Barber, of Wuchang, at once issued a prospectus giving an account of the objects and aims of the Association, pointing out the advantages that would arise from united effort in the establishment and working of Mission Schools, and inviting all engaged in educational work in China to become members. He carried on considerable correspondence with teachers and others interested in the progress of the work. The distance at which he lived from the centre of communication, and the prolonged family illness, under which he had to bear up, rendered it almost impossible for him to push the interests of the Association as he otherwise would have gladly and most effectively done. He drew up a scheme for a general Public Examination for Missionary and other Schools or Colleges in China, which received considerable attention. He further wrote a short but able paper on the same subject, which appeared in the *Missionary Recorder* of May, 1892. Being unfortunately obliged to return suddenly to England with his wife, he asked the General Editor to act for him in any business pertaining to his office during his absence or until the triennial meeting. As there now seems no probability of his coming back to China, another General Secretary has to be appointed.

The Acting General Secretary has done the best in his power, in the midst of many other engagements, to fill the responsible duties of this office, and especially in making arrangements for the triennial meeting. He trusts to find in the new officer that may now be elected an active self-denying worker, an educationist to the very back-bone, combining in their due proportions zeal and discretion. Such a live man is greatly needed to give an impetus to the Association, and to cause the hopes of its founders and promoters to be sooner realized. The School and Text-book Series did most useful and satisfactory pioneer work in the vast field that is gradually opening up for Education in China. It now remains for this Association to justify its existence by pushing forward the very responsible business it has undertaken, and adding new branches of usefulness. Its possibilities are almost boundless ; but much of its future progress and success will depend on the General Secretary being the "Right man in the right place."

At a meeting of the officers of the Association held on the 18th May, 1891, at the Mission Press, a Committee was appointed to organize a Public Examination Scheme, consisting of Rev. W. T. A. Barber (Chairman), Drs. Parker and Sheffield, Rev. F. L. H. Pott and Rev. G. B. Smyth. This was reported in the *Missionary Recorder* of January, 1892. This Committee does not appear to have yet reached any definite conclusions. The Chairman after circulating a rough outline of a scheme, and writing an excellent article on the subject, which appeared in the *Missionary Recorder* of May, 1892, was obliged to return home and relinquish his work in China. Two of the members of that Committee are at present in America. A special paper has been prepared by Dr. D. Z. Sheffield as the basis for remarks at the triennial meeting ; but no report of the Committee has come to hand.

At the meeting of the officers of the Association above referred to, the General Secretary and the General Editor were appointed an Editorial Committee to keep the objects and work of the Association before the public notice in the pages of the *Missionary Recorder*, till an Educational Journal could be started. Each has tried to fulfil his part in publishing information during the past year, as already mentioned.

JOHN FRYER,
Acting General Secretary.

REPORT OF TREASURER.

On the organization of the Educational Association of China, in 1890, thirty-five members were enrolled. From all of these, with one exception (caused by death), entrance fees were collected, though

there appeared to have been some misunderstanding as to the liability of original subscribers for such fees. The list of names has gradually increased up to the present total of fifty-seven which, however, has been reduced by death and withdrawal to fifty-two. Two life-members are included, viz., Alex. Armstrong, Esq., of Chefoo, and Miss M. C. Robinson, of Chinkiang.

The aggregate receipts in entrance and annual fees, for the three years, amount to nearly two hundred dollars.

The balance from accounts of the Treasurer of the School and Text-book Series Committee, amounting to Taels 411.37, was handed over in bank to this Treasurer in October, 1890; and to this nest-egg other sums were duly laid.

At first the accounts continued to be kept in taels, but at a meeting of the Executive Committee, held in September, 1891, it was ordered that the then balance on hand should be converted into Mexican dollars and that thenceforward the accounts should be kept in that currency. Increased convenience is quite sufficient justification for the change.

In the financial statement (see printed report) it was deemed unnecessary to give the minutiae of expenditures; but it may be well to mention here that the sums paid to the Presbyterian Mission Press and to the General Editor are made up of such items as printing and binding of books, cutting of blocks, mounting and lettering maps, etc., etc. The item of Taels 139.88, paid to Dr. Fryer for W. and A. K. Johnston, was the equivalent of £30.12.0, balance due on bill for maps ordered from Edinburgh by the old Committee.

It was found impracticable, for various reasons, for this Treasurer to take account of the stock belonging to the Association. This part of the business is necessarily left in the hands of the General Editor who, from having to deal with the persons and things affecting the stock, is the only person competent to furnish the information.

I beg, in conclusion, to acknowledge the courtesies extended to me by the Executive Committee, and to recommend to the Association that in future the Treasurer be made *ex-officio* a member of that body.

W. B. BONNELL,
Hon. Treasurer.

REPORT OF PUBLICATION COMMITTEE.

This Committee has examined and reported favourably on the following books:—Astronomy, by Rev. W. M. Hayes; Conic Sections, by Rev. J. H. Judson; Trigonometry, by Dr. A. P. Parker; Natural History, by Mrs. Parker; Light and Optics, by

Rev. W. M. Hayes ; Political Geography, by Rev. Dr. Pilcher ; Physical Geography, by Ditto ; Mental Arithmetic, by Ditto.

During the month of November four of the five members of the Committee happened to be in Shanghai, and the fifth, Dr. Pilcher, was represented by Rev. J. Wherry. Two meetings were held. At the first the subject of Geographical and Biographical names was carefully taken into consideration. A Sub-committee of 6 members was appointed to draw up lists of such names in English and Chinese, and a series of six suggestions was offered to them as to the manner in which they might proceed. At the second meeting Technical Terminology was discussed, and general principles under six heads were agreed upon. The various technical subjects were divided among the five members of the Committee to prepare vocabularies and send round among themselves for criticism or approbation, with a view to subsequent publication in one volume. These two meetings were reported in the *Missionary Recorder* of January, 1892. But little has yet been effected in these lines of work.

JOHN FRYER,
Secretary.

REPORT OF EXECUTIVE COMMITTEE.

During the three years ending 30th April, 1893, five meetings of the Executive Committee have been held in Shanghai, at the Secretary's house. At each of these meetings the General Editor's Report and the Treasurer's Report have formed the chief subjects for discussion. The wishes of the Publication Committee with regard to the printing and publication of various books have been attended to as often as brought forward, and new editions ordered when necessary. Although few Committee meetings have been held, the General Editor has on each occasion given details respecting the printing and publication of the books issued by the Association, which have shown that the sales were going steadily forward. The Treasurer has been asked to attend all the meetings. On two occasions the Vice-President and on one occasion the President of the Association also came.

A. J. H. MOULE,
Secretary, Executive Committee.

REPORT OF GENERAL EDITOR.

The General Editor of the School and Text-book Series on being requested to continue his services under the newly formed Educational Association of China, commenced operations by pre-

paring a catalogue of the entire stock of books, engravings, charts, maps, wooden blocks, stereotypes, and other materials in his care. These had hitherto been stored free of charge, partly in the London Mission godowns, and partly in the Chinese Scientific Book Depôt. On his representing the necessity for the Association to pay a small charge for the storage and custody of their collection of goods, he was asked by the Executive Committee to try and find some place where they could be taken care of free of charge. This he succeeded in doing, and the whole was removed to the Presbyterian Mission Press, where it has since remained. Unfortunately some of the most valuable of the blocks have become worm-eaten and in some cases useless. They can only be replaced at considerable cost. On this being made known to the General Editor he at once requested that all should be treated with corrosive sublimate or other such material, and proper frames made for such as had none. The Superintendent of the Mission Press now requires regular payment for storage and attention in future.

The property of the Association in its present state may perhaps be roughly valued at about 3,500 Taels. A considerable reduction has been allowed for, on account of wear and tear of blocks, as well as the gradual spoiling of maps and engravings bought in too large quantities, by the School and Text-book Series Committee, and stored for ten or more years in godowns. With great care and economy the stock and funds in hand will be enough to continue the work for another three years on the small scale begun by the School and Text-book Series, and to add a few new books from time to time. But it is clearly evident that without considerable increase of stock and funds, the Association cannot hope to meet the growing need for sound practical educational works; neither can it afford to pay Authors or Compilers for their trouble or expense in preparing books of the highest order. Only such books as are presented gratuitously to the Association for publication can at present be attempted. The funds in the hands of the Treasurer are not even sufficient to pay for the new books now in the course of publication; but there is a small and steady income arising from sales of books at the Depository, which will doubtless suffice to meet present requirements at least for the current year, as well as to enable more books to be taken in hand as fast as they are likely to be offered to the Association. The demand for books is principally for those of a more strictly educational character. The series of Scripture and other coloured picture books for children that was prepared at considerable expense by the former committee has mostly been disposed of, though slowly. As there is now no demand for them, and other Societies have issued similar works at greatly

cheaper rates, new editions are out of the question, and the blocks are useless.

It may here be mentioned that stereotypes in good type-metal can now be made very cheaply. The Mission Press has furthermore ordered plant for the paper matrix process, so that the finest engravings can be stereotyped, together with the letter-press, to perfection. For these reasons, and from the difficulty experienced of preserving wooden blocks for a series of years in this climate, the Editor strongly recommends stereotypes in preference, for all standard and permanent publications of the Association, especially where illustrations are required.

During the past three years the General Editor's duty has consisted chiefly in printing and publishing new editions of various works that have been called for, and in arranging for the printing of several new works that have been approved by the Publication Committee, and are now in the different stages of progress, as follows :—

New Editions.

Church History	...	...	...	By Rev. Dr. Corbett.
Sacred Geography	...	...	...	„ Rev. Dr. R. H. Graves.
Topography of Palestine	...	...	...	„ Rev. Dr. R. H. Graves.
Moral Philosophy	...	...	...	„ Rev. J. Whiting.
Universal History	...	...	...	„ Rev. Dr. Sheffield.
Geology	...	...	...	„ Rev. G. S. Owen.
Diseases of the Eye	...	...	...	„ Rev. Dr. Douthwaite.
Chemistry	...	...	...	„ Dr. J. Fryer.
Hygiene	...	...	...	„ Dr. J. Kerr.
History of Russia	...	...	...	„ Rev. F. R. Galpin.

Hand-books to accompany Wall Charts :—

Hydraulics, Hydrostatics, Light,	}	...	„ Dr. J. Fryer.
Heat, Mechanics and Electricity			
Physiology and Anatomy	...	...	„ Dr. Douthwaite.
Mounting Maps of the World in Hemispheres	„	Rev. Y. K. Yen.	
Mounting various Wall Charts and writing Chinese Characters on them.			

New Works.

Illustrated Hand-books, containing reduced copies of Wall Charts :—

Hydraulics, Hydrostatics, Light,	}	...	By Dr. J. Fryer.
Heat, Mechanics and Electricity			
Drawing in Ink and photolithographing the above series of Charts reduced.			
Astronomy. (Drawing and cutting)	}	...	By Rev. W. M. Hayes.
Blocks of Engravings			
Trigonometry (Drawing and cutting)	}	...	„ Dr. A. P. Parker.
Blocks of Engravings. In progress)			

Conic Sections (Drawing and cutting)	}	... By Rev. J. H. Judson.
Blocks of Engravings. In progress)		
Light (Drawing and cutting Blocks)	}	... „ Rev. W. M. Hayes.
of Engravings. In progress)		

Following the plan adopted in the last Report of the School and Text-book Series, the works now on sale by the Association are arranged in different classes. First, are the books printed by and exclusively the property of the Association. Secondly, are books printed by the Authors or Compilers at their own expense, but adopted by the Association ;—a considerable number of copies having in some cases been purchased by the Association to assist in defraying the cost of publication. It will be easily seen that Authors or Compilers of Text or School books, who publish on their own account, would do well to send a copy of their works to the Publication Committee. If considered suitable for general use, they will be adopted and placed on the list, and thus brought into more prominent notice without further expense to themselves.

JOHN FRYER,
General Editor.

*The New Missionary—His Relation to the Work and Workers.**

BY W. H. CURTISS, M.D.

[Methodist Episcopal Mission, Peking.]

THERE is a great deal of the feeling in our natures more perhaps than we always care to confess when we are new upon the field, and which often clings to us, that *we* are from the *great, intelligent, all knowing* Western nations, and that what has not been, or is not being accomplished by our countries cannot be done. It is wisdom to wait and see whether or no the Chinaman has anything worth learning about before we presume to call him a failure.

We do believe in always preserving our individuality as foreigners. It is certainly better to be a straight-out foreigner than a mongrel mixture, which produces much open and more silent ridicule.

How to do it without scandalizing the natives and bringing reproach upon the cause we serve is the point to be studied. On the other hand there is the other extreme to which some have gone, either because they were so impressed with Chinese ideas of propriety or were so overcome with a great fear that they might

* Read before the Peking Missionary Association, December 8th, 1892.

do something peculiar, that they dispense with many of those little familiarities which pass between friends, or even go so far as to refrain from certain family customs and evidences of affection. We are peculiar because we are here; we are also peculiar because we are their antipodes in nine-tenths of our life, and the day is far distant when we will cease to be peculiar. So as we should make a study of their social customs we should also try to understand what the Chinaman thinks and why he thinks that way. Ancestry and environment are the keys to the solution of our mutual differences. From a people who reason we come to a nation that memorizes. From progress we come to a condition of dormant energies. Change ancestry and environments and the results would place us in the same condition. The capabilities of the Chinese mind are equal to those of the most intelligent of peoples. The day will come, probably for us to witness, when the "Modern Renaissance in China" will be the theme of writers not yet arisen. Does the Chinaman do things backwards, or is it ourselves that are at fault? Whatever the circumstance we must *understand* him if we would wish to be *understood*. Why doesn't the Chinaman want railroads, better roads, better conditions of life, better faiths, better everything? He no doubt has a reason for all, and we can best overcome his faults and break down his prejudices by being able to *know* his reasons for *being* thus or *doing* thus, and why he has them. This process of mental acclimatization will be of slow development and should be sought for, for it will greatly assist in reaching the hearts of the people. These thoughts might be much more extensively elaborated, but time forbids.

Among the errors into which the new missionaries may fall is his estimate of the Christian character of the native convert.

After the stories of the heathen in his darkness with which our ears have been filled from earliest days, is it a wonder that our first Sabbath service, listening to the songs, only the words of which we are ignorant, and seeing the bright, earnest faces before us, should be inspiring, or that a little later our first acquaintance and contact with the native Christian, seeing him only at his best and hearing only of the best of his characteristics, is it strange that we should be led to regard his Christian standing in view of the great transformation as something unusual? And unwittingly we find ourselves expecting from them a standard of conduct and Christian living higher than our own or the average Christian at home, and criticizing them for failures they should not be expected to avoid making. Who does not recall the first time they learned of some irregularity of a native brother or sister in whom we had become so deeply interested and with whom we were so pleased that we had

almost come to think it an impossibility for that one to go astray. The Gospel may change their hearts and intentions, but there are yet the elements of childhood in their natures which lead them to err. The infant Church in China is but a repetition of the infant Church of other days.

The impressions we gain of the Chinese in general, or rather our feelings towards them, can, for the most part, be divided into three stages. Upon one's arrival the *cordial* attention which one receives from the natives wherever he goes, is likely to lead him to flatter himself that he does already, or will, occupy a very high place in their estimation, and that the Chinese are delighted to see him honoring their country with his presence; that they will be ready to receive with open arms those who come to proclaim to them the tidings of "Great Joy." For are there not around him only smiling faces, or wide open, wondering eyes? Do not they seem to turn and watch him with lingering gaze as he passes along? If he stops for a moment he immediately becomes the centre of an admiring crowd, who are even so interested in him as to be very desirous of learning of the strange texture with which his body is clothed. They would even wish to engage him in conversation and do call to him as he passes, or lift their voices in song for his delectation. What a delightfully pleasant people to live amongst! Their seeming politeness and good nature even covers up for the time-being the dirt and filth. Ah! how sweet to be so universally admired! What a grand field for work! Imagine the delight if this were all true. The home land would have but few attractions for us afterward. But, alas! there comes a period of awakening to the truth. 'Tis fortunate that it is gradual, for the shock of a sudden awakening to the reality might prove fatal. "Where ignorance is bliss, 'tis *unfortunate* to be wise." Did you ever observe the calm demeanor of the transient foreigner as he thus undergoes the process of inspection, or how contentedly he allows himself to be fingered over? A continuation of that first stage of sublime complacency, if possible, would either quickly overcome all obstacles in the way of intercourse with the people or would strain still further the already strained relations. But the accumulation of words and phrases soon changes the admiration and curiosity into impudence and insult. The kind (?) words and songs become resolved into obscene revilings, and the new missionary finds the entrance to their hearts a long, hard and thorny path. He is fortunate who by disposition or grace can escape the result of this revelation and does not find himself expecting every look, word or act to conceal some sinister meaning, or to imagine every business transaction one in which the other party is trying to presume on the foreigner's innocence. During

this second stage there is also a feeling of restraint which may overcome, or at least tends to do so, the very good to ourselves which should come in trying to lead others. The spirit necessary is to look beyond the physical heathen, backed by his centuries of misery and corruption, to the God-created being possessed of a soul which needs to be purified and enlivened by the Gospel.

Equally fortunate is he who reaches the third stage in safety, refined by the trials and disappointments of the second, and can look calmly on and with experienced judgment await time to decide the true character of those with whom he comes in contact. The great care is, to not overlook the pure gems which are scattered here and there, only awaiting some word or deed to cause them to flash into luminous brilliancy. Our motto should be, "As wise as serpents and as harmless as doves."

There is something in the atmosphere of a mission compound that impels one to be doing something. One great temptation to the young missionary is to overdo in the number of things he attempts. It is natural to drift into this feeling that if we don't rush the world will be lost, when we see so much to be done and so few to do it. But there is a danger in having too many irons in the fire; a danger of superficiality, which while it may make a greater showing is not so lasting as a less amount of work more thoroughly done.

Independence is a strong characteristic of the young missionary, not only in thought but in his every-day occurrences. He has thought it nothing to do this or that for himself, to give a lift here and there. But on the mission field where every moment may be taken up in actual mission duties he begins to realize what a great amount of time the performance of little things requires. We are not here to perform manual labor, however skilled we may be in it, but our time is engaged for work of another character, so there would be some truth in a statement, "Don't do yourself what you can get a cheap coolie to do for you." But above all else steer clear of falling into those habits of helplessness and dependence that will sometimes cause you a waste of as much time while waiting for some one else to do it for you as if you did the thing yourself, and which, if carried to the home lands with you, will cause those comments and charges so serious to our work. People cannot discriminate at a distance of 10,000 miles. It may also sound somewhat paradoxical to say that the busy life of the missionary is not always conducive to a growth in grace. The secular part of our work is so intimately associated with the religious that it is the same old story of its being easier to be drawn down than to lift up from a lower to a higher plane.

Moderation, thoroughness, discretion, are three great principles of missionary success, especially important to be considered at the outset of a missionary's career.

The tendency of a prolonged life here seems to be to become somewhat tainted with the conservatism of the people; a feeling of sublime contentment with existing methods and a disposition to fear innovations. There seems to be a process of evolution from the extreme idea that the Chinese are all wrong in social, moral and religious life, to the belief that they are our equals if not our superiors in thought and character; that their heathenism and some of their heathenish practices are not so wicked after all. It is charitable, at least, to say that it is a familiarity with Chinese thought that has brought about this change and not an actual contamination. It is not for us to say which, but the truth remains.

The young missionary's position, as we have tried to suggest, is to work into his duties and standing as a missionary, gradually, and with as little friction as possible for which he can be held accountable. But there are rights, by virtue of a later contact with the home Church, and a knowledge of newer methods, to which he is entitled, and reasons why his opinion should be regarded. The time has come when the study of methods of work has become almost a science. Christians are eager for the day when all nations shall accept Christ, and are continually inventing and suggesting methods whereby this consummation can be hastened.

Every young missionary comes to the field endowed with particular talents, in the use of which he can make a grand success. Is it wisdom to attempt to run his nature into a mould so that he will be like some one else? It may be that his special talent is unknown to himself until he is placed in the proper circumstances to develop it.

But that happy mean to be attained on the part of the young missionary is not to be in too great haste to put his plans into operation, and for the senior to give those opinions the consideration they deserve and a field for trial, for there is plenty of unworked material on which to begin. Further, he should remember that the young colleague has no desire but for the best interests of the work. No attitude will engender antagonism like opposition.

The stability of the superstructure depends upon the character of the foundation; so will the usefulness of the missionary greatly depend upon the first few years of his life on his chosen field.

It should be a comforting thought to us that some of those who are now considered to be the most successful among the missionaries were thought to be very unpromising material when they first entered upon their work. Therefore in view of these results the

younger ones should feel anything but discouragement, and the older ones should with patience wait for that arbiter of all questions—time.

If our work here was but for a season, failures and disappointments would give us some excuse for impatience, but ours is a life work, so we should be content to build slowly but surely. The most cheering thought of all is that we work towards something definite. Darkness must give way to light, wrong to right and the false to the true.


The traveler in the early hours of the morning, when the moon is full, sees this process of enlightenment most beautifully exemplified in nature. The full, clear, silvery moon in the West gives a most beautiful light; objects near us casting comparatively strong shadows, but only things within an exceedingly narrow range are visible, and outlines are imperfect. It is only in comparison with lights of lesser magnitude that the brilliancy of the moon seems strong. All nature is quiet and at rest. But after a while there is a glow in the east, and long before the upper border of the disc of that greater luminary comes above the horizon the previous shadows pale and disappear. The range of vision broadens, and outlines are clear and distinct, and nature is awake and active. So China in past ages has been illuminated only with partial truth, which was not able to warm into life and action the souls of men. The beginnings of Christianity and Christian civilization, the dawn which heralds the advent of the great light, is already illuminating the sky with its promises of better days. Already the former shadows cast by Confucian morality and Buddhist theory are paling, and men are awaking to the hope that is within them for a life in eternal light. And so as the light of the moon is but the borrowed light of the sun these former glimmerings of truth were but the reflection from the great source of truth.

WONDROUS GROWTH OF FOREIGN MISSIONS.—*Evangelical Christendom*, of London, contrasting the foreign missionary situation of three-score years ago and that of to-day, in reference to the opportunities for labor, says that formerly the question was: "Where shall good openings for laborers be found?" Now the question is: "Where shall enough men be found to fill the most promising of the openings?" and quotes with approval the *Indian Witness* as saying: "The Foreign Missions of united Christendom are beginning to present the appearance of a youth who has not only outgrown his clothes, but looks half-starved, because all he eats goes to growth and none to fatness. The Churches of Europe and America are steadily increasing their appropriation to Foreign Missions, but the work is increasing at a far more rapid rate."

In Defence.

BY REV. J. GENÄHR.

(Translated from *Der Ostasiatische Lloyd*.)

 ONLY a few days ago I happened upon an anonymous article in the "East Asiatic Lloyd" (of the 28th Oct.) which, in a leader upon "The Nature of Mission Work in China," regards missionaries in anything but a just and favorable light. My first thought was: let him write. Mission work is at the present day so favorably looked upon by the public that it can scarcely now be harmed by such suspicions; those, however, who may be led astray by them are those who, whether or no, would not support us, and they do not lead astray those who do. As, however, several general remarks are made in the article in question regarding, or rather against mission work, which, if they do not contain open disapproval of it, at least tend to create misunderstandings, which in such stirring times as these might easily have lamentable effects (seeing that there will not be wanting those who would grasp with eagerness at such utterances) it may not be quite out of harmony with the spirit of the age to seek to correct these remarks.

Although this conviction, as a member of the calling attacked by the writer of the article, gives me a right to oppose his assertions, yet I should not have ventured to give the following answer to one unknown to me, were there not two other reasons for it, which strengthened me in my design. In the first place, the utterances which are made against the calling to which I have the honour to belong, are not dismembered ones, but stand in recognizable connection with a widespread grudge which keeps appearing here and there (sometimes open, sometimes secret, sometimes known, sometimes unknown) against modern mission work: I obtain, therefore, in opposing the anonymous writer, at the same time the wished for opportunity of combating a whole channel of feeling. In the second place, it is the duty and privilege of the German missionary to enter the ranks in the cause of his English and American brethren, who are especially attacked in the article. Though there may be much in the English and American methods with which we cannot agree, yet all points of difference completely disappear when it is a question of saving nations from the horrors of heathendom. German missionaries, who with sincere devotion give themselves up to this cause, will always identify themselves with all other faithful helpers in the great work, whatever may be their denomination.

But now to the point! The more careful observer cannot fail to see that at the root of those articles, in which the "missionary" has the honour of being dragged to the front in the newspaper correspondence, there lies a widespread, perhaps to most unknown, grudge against Christianity. It is here openly acknowledged that its representatives in the heathen world, the missionaries, have, by their own doing, partly brought about this ill-feeling towards modern mission work. In the following pages there will be opportunity to censure this or that mistake which has been made, and which it would be highly desirable to put away.

Has perhaps this want of confidence and ill-feeling towards mission work taken hold of Anonymous? Is this personal ill-feeling perhaps the real reason why he has published his thoughts regarding "The Nature of Mission Work in China"? I cannot help answering this in the affirmative when I glance at the article lying before me, for I find distinct proof of it. Page 52 reads thus: "The number of converts (Roman Catholic and Protestant together) is said to be about 700,000 and 200,000 respectively. According to this we have not quite one million Chinese who have professedly gone over to Christianity. We write "professing" Christians, for how many among them are really converted? Probably scarcely one in ten." And a little further on: "It is not easy to get at the bottom of the reasons for the almost insurmountable difficulties which lie in the way of mission work in China. Were the workers all of the same stamp as the great majority of those sent out annually by England and America the thing would be explicable. With comparatively few exceptions the education of the English or American evangelist is a very limited one; he is for the most part lacking in any kind of higher culture," etc. But why quote further. The fact that Mr. Anonymous would like to lay the origin of the present international complications at the door of missionaries, therewith returning to the ancient standpoint of the writer of the "Defensio" of last year, shews clearly enough that he does not belong to the warmest friends of the missionaries.

The writer of these lines is by no means in a position to judge of the truth and exactness of the given numbers, and is unwilling to justify here the method especially adopted by the "China Inland Mission" of sending lay workers into the Chinese mission field. Nor can he believe that for the evangelization of uncultivated races missionaries with less power and culture suffice. Experience has, notwithstanding, taught us that less gifted workers find, even among cultivated people, enough work to do, and become a blessing among them. He (the writer) contents himself therefore with a "non liquet." But that one must be blind, and have

learned very little from the newspaper feud caused by the "Defensio," which took place last year, who can assert with regard to the missionaries sent out by England and America that "with comparatively few exceptions they are lacking in any kind of higher culture."

Perhaps a modest remark may here be permitted. It is required of the missionaries that they shall be scientifically educated people. Would it be asking too much if one were also to require of the critics of mission work somewhat more general and especially religious culture, before they assume the right of becoming umpires in a religious movement of historical celebrity? He who says: In such and such a way must Christian mission work be carried on, should certainly know something of the way in which it has hitherto been carried on (and moreover with success) for the last 2000 years. Any one can come and say: You must work in this or that way in your mission, and we will also willingly listen and learn. But to sit in judgment is the prerogative of another, upon whom we are all dependent. The fact that missionaries have not despised "the practical protection of a gunboat" is not contrary to this dependence. Or should the missionary alone not have the right of protection from his government (which calls itself a Christian one) in the same way as the merchant and explorer? No missionary would think of making it his aim to "establish enmity between foreign countries and China" (p. 52) thereby bringing forth political complications. As much as in him lies, he will rather do anything to get on in peace and goodwill with the people among whom he lives. There are, however, times when it is the right and duty of the missionary to call upon the government, placed over him by God, for protection, in the same way as the great apostle to the gentiles knew how to bring in his "*Civis Romanus sum*" at the right time. Christianity certainly loses nothing of its sublimity in this way. It would, however, were it to call upon the government to help in its dissemination. Unfortunately the writer of the article has not found time to add a word of foundation for this sweeping accusation. He would find it hard enough to bring forward proof that *Protestant* missions have ever called upon the government to help them in "spreading" the Gospel. All we ask for is that the missionary shall not be left to the mercy of fanatical mobs. The Romish Church, whose method of carrying on mission work has found more favour in the eyes of Anonymous than that of the Protestant, acts upon very different principles in this matter, as the latest incidents in Uganda fully prove. But even in China the Romish mission cannot be said to be free from political intrigues, as anyone acquainted with the history of missions must know. If Mr.

Anonymous had directed his polemic remarks towards this fact, and had traced the origin of the International Entanglements to this source, he would at least have an appearance of right upon his side.

With regard to the persecutions which the Catholics underwent a few decades ago in Thibet, Korea, Japan and China, a correspondent of the *Pall Mall Gazette* asked the question as to whether the generality of the affair was not owing to some general cause. For this cause he describes the conduct of the Apostolic Vicar of Kwai-tscheou in Hupeh, Monseigneur J. "How does this man live"? (Thus begins his description). "He exercises the right over life and death, he imprisons and sets free, he makes peace and declares war. He travels about the country with the retinue and splendour of a viceroy. He has a cannon to announce the night-watches; every time he leaves his house or returns to it he is greeted by three salutes of artillery. 'I always eat alone' (he says); 'the highest chieftains (?), in full pomp, stand round my table and serve me, whilst a band of music plays.'" "We see from this," continues the correspondent, "in the first place, the reason of the persecutions on the part of the government. For what else can the officials conclude from such presumption but that Christianity is a political agency? We also see why the natives become Catholics by troops. For surely such powerful foreigners can afford protection against the pressure of taxation, as well as give assistance in law troubles, and lead them to believe that the government will eventually pass into the hands of the Christians. Whole villages, whose only claim to baptism lay in their having learnt to make the sign of the cross, crowd in and desire the blessing of the Bishop."

Thus speaks the guarantee of the *Pall Mall Gazette*, of whom we willingly believe, in favour of the Roman Catholics, that he has somewhat drawn upon his imagination. But how does this description agree, Mr. Anonymous, with your positive assertion that the "greater success" of the Roman Catholics is owing to the fact that they have torn themselves from their family, and in fact from every earthly joy, and in obedience to the command of their great Master only follow Him. Do you call that "renouncing all earthly comforts and everything that the world thinks worth living for in order to follow their great example"? What strange things you expect us to believe. And withal this oratorical style! All respect for the doings of the Roman Catholic Church in China. The "greater success" or the more rational principles of the Catholic Church cannot succeed in impressing us in the way it does you. Nevertheless, we must certainly allow that you are right in saying that the Roman Catholics are above us in organization and discipline. Protestant missionary enterprize is not the united work of the

115,000,000 of Protestants, but is the outcome of many missionary societies. On the other side, there are 190,000,000 of Roman Catholics under a visible head, in ecclesiastical order, who carry on mission work as a Church. It is, however, not at all the case that the unity of the Catholic Church means peace. The missionaries have fought terribly amongst themselves and have offered opposition to their head in Rome. But there is yet an outward unity, an organization always becoming stricter. How much strength can thus be saved, how many needless expenses avoided! What clever plans can be carried out there! I am quite of your opinion that we should have far greater success to tell of, if we were "viribus unitis" to storm the fortress. But so "mediocre," as you are pleased to call our successes, they are fortunately not. But success lies in quite another direction from that in which you seek it.

[*To be continued.*]

Correspondence.

THE AMERICAN BIBLE UNION VERSION
OF THE NEW TESTAMENT.

834 Main St., Racine, Wis., U. S. A.,
March 4, 1893.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR AND BROTHER: Complimentary copies of the American Bible Union Version of the New Testament, improved edition, have been sent, or will soon be sent to the members of the several Translation Committees engaged in producing the Union Versions of the Scriptures in Chinese. The original edition of this version was issued in 1865 under the imprint of an organization called the American Bible Union. The translation was largely the work of Rev. Thomas J. Conant. It was a pioneer in the line of revision and undoubtedly aided in preparing the way for the Revised Version of 1881. Inasmuch, however, as it rendered the words baptize and baptism, by the words immerse and immersion, it was not favorably received by the Christian public, not even within the limits of the denomination

chiefly instrumental in its production. The version nevertheless had many excellencies, and was well known to scholars on both sides of the Atlantic. It is said that it was very frequently consulted by the members of the English and American committees in their work of preparing the Revised Version of 1881. In 1883 the Bible Work of the Baptist denomination in America was committed to the American Baptist Publication Society, and a committee was appointed to prepare an improved edition of the Bible Union Version. This committee consisted of Rev. Alvah Hovey, D.D., Rev. John A. Broadus, D.D. and Rev. Henry G. Weston, D.D. These gentlemen are the presidents of the theological institutions in the United States; one of them was a member of the American Committee of Revisers of the New Testament, edition of 1881; and all of them are scholars of national repute. The work that has been produced is in no sense a denominational production, but is adapted to the use of all readers of the Word, of whatever persuasion.

One thing is evident: the Committee was bound by no set of rules which restricted them to adhere so closely to the text of the version of 1611 as the producers of the Canterbury version of 1881. The work is in many respects a new translation, which, while not ruthlessly discarding old readings, seeks to represent as closely as possible the original; indeed the chief adverse criticism seems to be that it is "too literal," as in Matt. x., 8, "As a gift ye received, as a gift impart." Whether this is a fault or an excellency let those judge who are anxious to have, if possible, the Greek flavor reproduced in English. This is certain, there is a commendable attempt to render the same Greek word by the same English equivalent. The paragraph form is retained. Italics are omitted. Occasionally a word is inserted in brackets. Heb. xi., 21, "And he worshipped (leaning) on the top of his staff." The notes in the margin are reduced to a minimum. Great attention is paid to the proper rendering of participles and of tenses representing continuous action, past and present. Mark iv., 37, 38, "And there arises a great storm of wind, and the waves were beating into the boat, so that the boat was now filling. And he himself was in the stern, sleeping on the cushion."

Whether or not the book will become to any extent a substitute for the old version only the future can determine. That it will for many years be, for purposes of study, a valuable companion to the old, few can doubt who will examine the translation. The work is published in two forms, one using the words "immerse," &c., the other using the words "baptize," &c., so that purchasers by stating their choice can have their desires gratified. American Baptist Publication Society, Philadelphia, Penn., U.S.A. Price 60 cents, U. S. money.

LOUIS A. GOULD.

ZAU-SHING, CHINA.

THE LATE MRS. DR. MARTIN.

Peking, 29th April, 1893.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My beloved wife passed away from this mortal existence on the 29th inst., at 6.15 a.m.

Safe in her heavenly home no tears need be shed for her, but you will feel for me in my bereavement and feel for our children, who will see her face no more on earth.

Arriving in Japan in Aug., 1891, on our way to China after a visit to the United States, she was prostrated by the great heat; and from that day her health and strength were irrecoverably gone. In the spring of 1892 she had an attack of typhitis, a kind of inflammation of the bowels; and an aggravated attack of the same disease in the following summer.

A cold with which she began the winter took on the form of acute bronchitis, followed by impaired circulation and consequent dropsy.

Her sufferings were alleviated by the kind attentions of many friends, and all that medical skill could effect was done to prolong her life. From the first she anticipated a fatal issue and viewed the approach of the last enemy without dismay. "Willing to live, but not afraid to die," was the happy phrase in which she expressed her habitual state of mind.

Her mental faculties were unclouded to the last, and her faith unshaken.

"Nothing in my hand I bring;
Simply to thy cross I cling,"

is the brief creed which she desired to have inscribed on her monument.

For a time she cherished the hope of recovering sufficiently to be able to return to the U. S. to die among her kindred, but when she saw her end approaching she submitted to the will of God without a murmur.

When told that the good Lord was about to take her to himself she exclaimed, "Oh! that it might

be this very night," and shortly before she breathed her last she was heard repeating in feeble tones, Oh! when, Oh! when, Oh! when will he come and take me?"

She arrived in China with me in April, 1850, and our first years were spent at Ningpo, where she became proficient in the local dialect and was successful in winning some to the faith of Christ. What she was as wife and mother is known to all our intimate friends.

While sorrowing for the loss of one who was truly *dimidium animae meae* I invite you to join me in praising God for her long, useful and happy life.

Very truly yours,

W. A. P. MARTIN.

A CORRECTION.

Ch'ung-king, April 26th, 1893.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In "THE RECORDER" of last month, under the "Missionary News," mention is made of "a bitter feeling against foreigners" in Ch'ung-king, and if you will please allow me I would like to state the actual position at present. I must first say that the paragraph referred to rather took us by surprise, as we were not aware that we were dwelling amidst such dangers; but in reality things are very different, and instead of being unable to appear on the streets without often "suffering gross insult," we move about with the utmost freedom, and seldom indeed meet with anything that can be considered insulting or even disrespectful. More than half the foreigners here wear foreign dress and have apparently very little more inconvenience than those of us who put on the native attire. There can be little doubt that in such a large city there are many "fellows of the baser sort" who would readily join in the hue and cry if a tumult commenced, but I cannot see the least ground for

saying that "things appear to be working in the direction of a riot."

Perhaps it may interest the readers of your valuable paper to know that during the recent festivities of the Chinese New Year the four missions here made a combined effort to touch all parts of the city, and for this purpose we went out in a good many bands, a few native Christians and one missionary in each, and in this way posted hundreds of wall texts, distributed thousands of tracts and held open-air meetings in nearly every possible place during the first week of the New Year. We met remarkably little opposition of any kind, but had rather a show of friendliness all round; the only inconvenience being the occasional hustling of a good natured crowd in their eagerness to obtain the foreigner's tracts. It seemed hardly right to allow your aforementioned paragraph to go forward quietly, whilst we cause much anxiety, whilst we here are praising God for the great openness and tolerance in the city at present.

Of course we can't tell how soon something may turn the scale, but at present we see no cause for the least alarm, and as we remember that your items are so eagerly copied and passed round the world, we want to avoid unnecessarily alarming our friends, and also at the same time to do justice to the natives of this city.

Yours sincerely,

ISAAC MASON,

Friends' Mission.

BAPTIST MISSION, CANTON.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: For years we have been knocking at the door of Kwang-si province. This province has been compared to "Hunan," owing to its hatred of foreigners and everything foreign. For seven years I have made

journeys into this province, circulating the Scriptures and tracts and preaching the Gospel. Sometimes meeting with encouragement, but more often with revilings, being driven away from towns and markets and sometimes stoned; nevertheless I persevered, and as often as I was driven away so often did I return, for how could we leave that vast multitude of human beings to perish in utter darkness. In the province there are 81 walled cities, and the population is estimated at 8,121,327. The Presbyterian Mission tried to settle at Kwai-ping some years ago, but was burned out, and after some unsuccessful attempts to get back, withdrew. No foreigner has yet been able to settle in the province. Yet our work is encouraging. Six years ago a man from Ping-nam district was converted and baptized in Canton, and when he went home he had to endure great persecution. His wife, even, was taken from him until he should worship the idols again, but he was a strong Christian and became a bold witness for Christ and was the means of bringing others to Jesus, so we got an opening through this member and the Lord has blessed our work.

We have now over thirty members in the province. In the beginning of last year one of our members gave a piece of ground to the Church, and the brethren, out of their great poverty, gave liberally, and with a little help from the Kwangtung brethren built a small chapel. Many were the threats to destroy this house of God. Last September there was a water-famine in the district, and the chapel was blamed for causing it, so the leading men in the village determined that if rain did not come in five days they would destroy it. The brethren prayed to God to protect them and the chapel, and on the fourth day rain fell, and again the chapel was spared—the only Protestant chapel in the whole province,

and it is in the district and two *li* from Tai-ping market where the great rebellion broke out. God's providence is truly wonderful. I have just returned from a visit to it, the first time it was expedient for a foreigner to go since it was finished in May last year. A brief account of the trip may be interesting. After thirteen days' travelling by boat from Canton we arrived at Ping-nam district, from which we had been often driven away, and the year before last our boat was stoned, we forced to leave, and some of the native Christians, who were caught, robbed of money and clothes; so it was not without a little anxiety that we returned to the same place, but we had fully committed ourselves and our work to God.

We left our boat and started for our chapel six miles from the river. In about two hours we came to Shek-tong village, passed several houses, and then I saw a nice little white-washed house and above the door the characters 福音堂, "Blessed Sound Hall." I lifted up my eyes to heaven, and from the depth of my heart thanked God for the privilege of beholding the first chapel in this destitute and Gospel-resisting province.

I was allowed to remain undisturbed ten days teaching a class of inquirers and members and preaching the Gospel to all who came to see me. On the last Sunday I was there I baptized seven men. Two of them were over seventy years of age, another sixty years of age, who had been greatly opposed to the Gospel. Two years ago his son was baptized, and when the father knew of it he threatened to beat his son, banished him and took all the Christian books from him and said he would burn them, but instead threw them into the loft. Some time afterwards the father was in the loft, picked up a book and looked at it, and a few days afterwards felt a desire to read the books, which he did secretly, and the next time our

preacher passed he asked many questions, and after several months of conflict between light and darkness, he took a bold stand as a worshipper of the true God, and with tears sought forgiveness, as he had been a persecutor through ignorance. Another one was a "Chong Yan," that is, an original inhabitant of Kwang-si. He has been up at the government examination several times, but failed to get a degree.

He has been a true believer for two years, but had not the opportunity of joining the Church before, and during that time he had been telling the Gospel to his friends, and one had believed, so he also came and was baptized.

We believe God is going to answer our prayers and give us an open door.

Yours in the work,

THOS. McCLOY.

Our Book Table.

Forward, the Divine Word of Command and Promise, by Rev. John Stevens, Minister of Union Church, Shanghai. Shanghai: Presbyterian Mission Press.

This booklet will be appreciatively read and its message pondered over, not only by the members of Mr. Stevens' flock in Shanghai but by many missionaries from interior stations, the pleasure of whose visit to Shanghai has been enhanced by the opportunities of waiting on Mr. Stevens' ministry. The sermonette brings out strikingly the never-to-be forgotten lesson that progress is one of the laws of the Kingdom of God. "Go Forward," the message the Lord sends to all who are given to know deliverance from sin, its bondage and curse, suggests many helpful thoughts. It not only points to a duty, it testifies to an experience, and whilst the blessings of the past and of the present should awaken praise, they should not deaden desire for greater good. In the fact that "Go Forward" is the great lesson of the temptations, the trials and perils which now beset us, we are reminded that it is when men are physically "below par" that they are most liable to "take" infection from disease-polluted air. True holiness is health and vigor of soul, health that is strong to resist evil. It is hardly necessary to dilate further on the excellent lessons to be learnt in Mr. Stevens'

address, as copies can be had at the Mission Press for the modest price of 20 cts. for a dozen. We feel sure many will be inclined to purchase a dozen and so have the opportunity of handing on the message to others.

G. M.

默示錄註釋. Commentary on the Revelation. Two volumes, 8vo. Printed from wooden blocks, Chinese paper, thin covers; by Rev. C. Bone, Wesleyan Mission, Canton. For sale at Presbyterian Mission Press. Price 15 cents.

A professor in one of the theological schools in the United States once said of a voluminous commentary, "It is a continent of mud." The work before us is a line of light-houses along a difficult coast. The commentator deals with great themes of eternal interest; does not shirk when he meets difficulty, and he writes in the simple literary style. He is brief, concise, clear. In reading his book I have been much interested in the fact that a man in Canton in writing makes his points so clear to one in Soochow. The spoken language of Canton is to us in Soochow utterly unintelligible.

Mr. Bone tells us in the Introduction that he, having delivered a course of sermons covering the entire book of the Revelation, was requested to put the fruits of his

studies into a permanent form ; the result is this commentary.

The reader is not detained in the beginning by lengthy *prolegomena*. Indeed a little more fullness here would be appreciated, for there is no analysis of the book of the Revelation as a whole. This is something that the reader has a right to expect. Such analysis as Addison Alexander gives of Acts, or Charles Hodge of Romans, leave upon the student an indelible mark. The hour in which a man sees one of the books of the Bible divided by a masterly hand into its parts and grasps these parts in their correlation, is an era in his mental history. In many places Mr. Bone clearly points out the connection between different parts of the book, but nowhere does he give an analytical view of the Revelation as an organic whole.

The Introduction states that the Revelation was written by John (not Saint John, nor the Apostle John but simply John), on Patmos, about the year A. D. 68 or 69. Its chief object was to strengthen and encourage Christians while under persecution by showing (1) that Christ was still with His people ; (2) that believers at death immediately enter into glory ; (3) that the enemies of the Church must surely perish ; (4) that the Church will in the end triumph gloriously over all foes. But this does not exhaust the main purpose of the book. While the immediate intention was to comfort the persecuted believers of John's time, there was also a purpose wider and more far-reaching. The Revelation is the heritage of believers in all ages. In every age the Church has her enemies, and to sustain her under their persecutions this revelation was made, showing how God will sustain her and finally destroy them. It is often difficult to determine whether in a given passage reference is made to the Church in John's time or to later ages. "When you

stand upon the shore and look out, sky meets sea and sea meets sky ; so in reading this prophecy you have before you a view of the Church. And the Church is one—part in heaven, part on earth ; that which is below shall ascend, that above descend ; the parts shall meet and mingle and enjoy glory eternal."

Our author, while keeping in view the movement or progress of the prophecy, does not attempt to make the chapters of the book refer throughout to successive events in the history of the Church. Note that well, for it marks an essential feature of Mr. Bone's plan of explaining the prophecy. All attempts to arbitrarily assign conspicuous individuals and striking events in history to the various symbols found in the Revelation have failed to command general approbation. These symbols are intended to show the grand lines along which events within the Church and without it are to proceed. To limit their meaning to particular times and places is a great mistake. The chief error of many interpreters lies in supposing that the meaning of a particular symbol is exhausted when it is made to refer to some particular person or event.

The Revelation does not consist of successive chapters of history written in advance. The sounding of the seven trumpets does not refer to a series of events foretold and expected to occur after a series previously referred to in the opening of the seven seals. On the contrary the opening of the seals, chs. 6 and 7, covers the whole history of the Church. The scroll written within and without, and sealed with seven seals, contains God's entire plan. Christ only can execute it. He breaks the seals. He reads the writing, and He goes through with the task to the end. The sounding of the trumpets, ch. 8, covers the same ground that is

covered by the breaking of the seals.

When we reach ch. 12, with which Mr. Bone begins his second volume, we go back again to the beginning. The woman clothed with the sun is the Church filled with heavenly glory. The man-child born is the Saviour coming into the world. The dragon is Satan, and the whole chapter shows how they struggle in a tremendous conflict. Ch. 13 shows how the dragon gives his power to a beast of terrible aspect. This refers in the first instance to the persecuting power of Rome. But applying the symbol of the beast to the Roman power does not exhaust its meaning. It refers to all forces, political or philosophical, which are stirred up by the devil in all ages to persecute the Church.

As the Church, which includes all who are truly spiritual followers of Christ, is represented under the symbol of a pure woman, so a Church that has the form of Christianity only, without spiritual life, finds its appropriate symbol in a harlot. The chief counterpart of this symbol is, of course, papal Rome. But this one instance is not exhaustive. The Greek and Protestant bodies furnish in some instances counterparts of this symbol, which has been the most expressive illustration of spiritual apostacy ever since Ezekiel drew his vivid sketches of Aholah and Aholibamah.

As many of my readers will feel a special interest in the question, How does Mr. Bone treat ch. 20, I will translate his comment on the first verse, "I saw an angel from heaven descend grasping a key of an abyss, holding a great iron chain." "The meaning of this chapter is hard to explain precisely, because it contains a reference to the period of a thousand years. With regard to this matter of a thousand years I can now merely speak in a general way, giving what

seems to me the right view. But I dare not hope to be in full accord with my reader. There are many schools of interpretation. Selecting those which with minor differences agree on leading points we find that there are two parties. 1. There are those who hold that this period of a thousand years refers entirely to a time yet future, when the Church shall experience great prosperity. When that time arrives Satan shall be bound and cast into an abyss and shall not be able to seduce men. On this point the futurists are agreed. But they divide into two branches differing on another question. (1). One party maintains that at the beginning of the thousand years Christ will again come in person, and establishing Himself upon His throne with believers, He will reign with them over all under heaven. (See below on v. 4). At that time sin shall be totally destroyed, enmity shall be unknown, and universal peace shall reign. (2). The other party holds that this passage does not refer to the personal coming of Christ but points to the powerful influence of His widely disseminated doctrines, which shall pervade the whole world. But the general outcome of affairs, according to this second branch, is the same as that taught by the first, viz., the extermination of sin and the universal harmony of mankind. 2. The second school of interpreters say that the language of this chapter is figurative. It is continuing what was set forth in the preceding chapter. It illustrates what has already taken place and is now taking place. For the preceding chapter tells of the destruction of the great harlot, and the beast of the sea, and the false prophet, which is the beast of the land. But inasmuch as the great dragon had not yet been seized this chapter tells of his discomfiture and destruction. I have already shown that the harlot

referred to the city of Rome, the beast to the political authority of the Roman empire, the beast on the land to idolaters. The foretold destruction of those three was accomplished long ago; and this chapter, which continues the same line of thought, manifestly refers to events now transpiring. The binding of Satan is at the beginning of the thousand years. Rome has lost the power to persecute, which was received from Satan. Hence Satan, having lost his arm, is the same as bound. During this period believers, whose condition is very different from that of those anciently persecuted, enjoy freedom. No one hinders them, and the holy doctrine, freely preached, is rapidly extending. Hence it may be said that Christ is seated upon His throne wielding His authority. This school of interpreters, however, do not fail to believe that there is yet to come a more glorious era, because the New Testament everywhere promises that Christianity shall spread till it extends to all nations. In this way Satan shall be more tightly bound and the Saviour's authority shall be magnified far more than at present. I believe that this view is correct, and accordingly base my interpretation of the chapter upon it."

Mr. Bone has made a book that will greatly comfort the native Christians under persecution. Doubtless some missionaries will not agree with him on all points. Let us not be too fault finding. In Texas the cowboys are said to be always ready to fire promptly at anything that rouses their ire. An invented story illustrating this tells how a timid organist once put up over his head the following notice: "Don't shoot at the organist, he is doing his best." There are many places in Mr. Bone's commentary which show the greatest reverence and humility. His task has been hard. He has done his best. Let us not seek for flaws in his book. Let us rejoice that he has put into these two volumes the results of the labors of eminent scholars and made it possible for our native helpers to gain so much at a light outlay of money and study.

This is one of the books of which I do not hesitate to say, let him who has it not sell his garment and buy a copy. He who reads it carefully will find that he has entered the House of the Interpreter, and as he proceeds will reach the hill Clear, among the Delectable Mountains, where he shall enjoy soul-filling views of the Celestial City.

JOHN W. DAVIS.

Editorial Comment.

THE Protest of the Chinese Foreign Office to the Geary Act, as given in the *North-China Daily News* of May 15th, is very readable matter, and whatever may be said of "comparative religions" about which we hear so much of late, the study of comparative governments would, in this case, throw a dark shadow over the modern Republic, while a bright light would seem to emanate from the kingdom which some are perhaps too wont to call "heathen." The quiet dignity, cutting sarcasm

and patient protest of the Chinese government to the iniquitous Geary Bill are worthy the descendants of Confucius. From telegrams received in Shanghai from the Methodist Episcopal (South) and Am. Presbyterian Boards just after the Geary Act was declared constitutional (May 18th), it is evident that many in the United States expected the Chinese government would retaliate, and probably at once, upon the missionaries. No one this side the water, however, seems to

share such apprehensions. Indeed, it would be difficult to conceive just how retaliation might be carried out. It should be remembered that there are many thousands of Chinese living in the United States who will still be able to reside there unmolested, provided they comply with the requirements of the new law. Registration and the necessity of always being able to produce the requisite papers which will be required of all Chinese living in the United States, is only a degree worse than the necessity of having a passport which may still, theoretically, and in many cases practically, be demanded of all foreigners travelling in the interior of China.

And, after all, there is much in this Protest that reminds us of what we see constantly in Chinese life—a fair form of words coupled with diametrically opposite conduct. We should love to see the Geary Law become a dead letter, but, even if enforced, we doubt if missionary work would be seriously interfered with in China.

THE recent meeting of the Synod of China has been one of the most notable events of the past month. Nineteen foreign and twenty-three native brethren, not including corresponding members, gathered from Canton, Peking, Chefoo, Weihien, Chiningchow, Ichowfu, Nanking, Ningpo, Soochow, Hangchow and Shanghai. It was a great pleasure and privilege for the younger workers to meet with and listen to the experiences of the older missionaries, and for the veterans to meet with old friends and get acquainted with and encourage recent arrivals. And many were the items of news to cheer the heart and call forth heartfelt thanks and praise.

* * *

SPECIALLY interesting and encouraging were Dr. Corbett's ex-

periences as he told with his well known and sanctified heartiness, at one of the evening meetings, what his eyes had seen and his ears heard of God's blessing on the work in Shantung during the past thirty years. In 1863 there were less than ten converts, now there are over 8000 communicants in connection with the various Protestant missions in Shantung. Thirty years ago it was all wilderness, and in the difficult task of breaking the desert there were no natives to help. Instead of help, as Dr. Corbett told us, his heathen servant reviled him behind his back when journeying through new districts. There had been many trials during these thirty years. Even now, by day and night, Dr. Corbett was often haunted by the wails of distress that so constantly rung in the ears of those engaged in the work of famine distribution. God had overruled the terrible calamity of the famine for good and secured a blessing for the work. The famine distribution done by the various missionaries had convinced the people, as nothing else could possibly have done, that there is a power and meaning in Christianity and that we are willing and desirous to help them. Convinced of the goodness of the work many had placed themselves under the teaching of the missionaries.

* * *

It may interest our readers to have retailed for their benefit some of the items of information regarding school and other work which Dr. Corbett gave in response to various queries. The custom has been to select the most promising men from different villages and gather them together in Chefoo, or some such centre, so that in the long, cold winter they can get one or two months' systematic instruction in the Scriptures. On returning to their homes they are expected to tell others of what they have heard. If they prove to be faithful

workers they are invited back, again and again, and in this way efficient and successful preachers and teachers are procured.

* * *

THIRTY-THREE men are being trained as school-masters. They receive a thorough training in astronomy, natural philosophy, physiology, etc.; thus getting something to cause them to think, as Dr. Corbett rightly believes they have had enough of memorizing. He is persuaded that such men are able to do more in one year than a heathen teacher could do in three. In reply to a query as to what extent the classics are used, Dr. Corbett said: "The classics are taught thoroughly. Our men have to hold their own with any they may meet." Of course it was added that Christianity occupies the first and foremost place.

* * *

For the benefit of our readers we give some details of the methods of the English Baptist Mission in Shantung, as told us by one of the Presbyterian brethren, whose work approximates theirs. The first principle on which their work is established is that the foreign missionary is not *per se* a member of the native Church organization. He may be considered an advisory member sent out, with others, to form a native Church in China. To facilitate the work of controlling a membership of over 2000, associations with similar characteristics and Chinese name to Presbyteries are formed. The central organization, however, is at Ching-chou-fu (which from certain elements in the organization might fittingly be called the cathedral town) and controls 90 or 100 chapels, divided into six districts geographically, or according to

numbers. These districts are under the charge of six native pastors—small farmers having means of their own. The advantage of these men being able to mainly support themselves is that in the event of difficulties arising with their members the pastor could more easily say: No! than if entirely depending on the members for salary.

* * *

EACH Church member is expected to contribute to the work of the Church at least as much as he would contribute to heathen purposes before entering the Church. No levy is made; the amount is left to the conscience of each member. If a man is too poor to give, the other members are expected voluntarily to make up the deficit. The contributions are used for the support of the native pastors—the salary of \$3 per moon being fixed by the native members. Contributions are placed in the hands of one of the foreign missionaries, as the natives cannot as yet place so much trust in their own countrymen. In connection with this we might say the foreign missionaries, as advisory members, assume control of different departments of work. No one has a particular field, but each man has apportioned to him a particular department, such as: pastoral, school, financial and medical work.

* * *

If any of the above particulars are wrongly reported we trust our English Baptist brethren, whilst excusing the mistake, will give full particulars. Any information with regard to methods of work will be welcomed by THE RECORDER, and, we feel sure, be much appreciated by its readers.



Missionary News.

EDUCATIONAL ASSOCIATION OF CHINA.

Meeting of the Executive Committee.

The Executive Committee met Monday, April 5th, at McTyeire Home, Shanghai, and was opened with prayer by Dr. Parker. Present: Dr. John Fryer, Dr. A. P. Parker, Rev. J. C. Ferguson, Rev. W. B. Bonnell and Rev. J. A. Silsby. Miss Haygood, on account of illness, was not able to be present. The minutes of preceding meeting were read and approved.

Rev. J. A. Silsby was elected Secretary of the Committee.

Dr. Parker presented his work on *Zoology*, offering to contribute \$60.00 toward the expenses of printing the same. It was agreed to print 1000 copies of the lithograph pages of illustrations, the rest of the book to be stereotyped and 500 copies printed as a first edition.

The General Secretary and General Editor were elected editors of the Educational Department in THE RECORDER.

Dr. Fryer was requested to prepare, in English, an appeal for funds, and Dr. Parker was requested to prepare an appeal in Chinese.

A copy of Gray's Anatomy, presented by Dr. Henry T. Whitney, through Dr. Fryer, was accepted with thanks, to be kept as a specimen copy.

Committee adjourned.

J. A. SILSBY,
Secretary.

SHANSI MISSION OF THE AMERICAN BOARD.

The eleventh annual meeting of this mission was held at T'ai-ku, Shansi, commencing Sunday, April 16. The annual sermon was preached by Rev. I. J. Atwood, M.D.,

from Mark iv., 26-8. The reports presented were all of an encouraging nature.

The educational work continues to give encouragement. Four schools were reported, two of which are boarding schools. There were sixty-eight pupils. Another day school of 14 boys has since been established, making a total of 82 boys under the care of this mission. Pupils attending the boarding schools are required to pay 500 cash per month for their board. This rule is strictly adhered to and with gratifying results. Last year there were 24 boys in the T'ai-ku school. The cost of keeping them was \$386.35. Of this sum the scholars themselves paid \$90.66, thus making the average cost per pupil to the mission only \$15.56. This proves that even the Chinese know a good thing when they see it, especially when the good thing is in the shape of a school. The books studied are: Arithmetic (mental and written), Geography, the Christian Three Character Classic, Catechism, the Gospels and some other Christian books. The most advanced pupils have had a vigorous course in advanced mental arithmetic, higher geography and the Book of Romans. Native books are taught also. Great prominence is given to Christian teaching, and with the result that some 12 of the older pupils have made public profession of Christianity. The school at Fên-cho Fu is also flourishing. Starting one year ago with six boys it has grown to 25, the present number. Three of these boys profess to be Christians and seem to be in earnest. Numbers have been turned away from both places for want of accommodation. In fact it would be easy to get hundreds of desirable boys into such schools as these if

suitable accommodation could be provided for them.

The medical reports showed that a special effort had been made during the year to follow patients to their homes, especially those who had shown a degree of interest in the truth, and thus an abundant welcome has been extended to the Gospel messenger. In this way opportunities have been found to deepen in the hearts of patients the interest they have taken in Christian teaching while in the hospital.

Early in the year the practice of taking up a collection was begun in T'ai-ku. In nine months the 12 school boys and a few others gave about \$5.50 gold; which, all things considered, is certainly not an insignificant sum. This money was used to buy lamps for the chapel.

The familiar form of Dr. Goldsbury was missed from this meeting. Less than a month before, our friend had passed into the presence of the Eternal. A memorial service was held on Thursday evening, April 20.

A resolution was unanimously passed thanking Dr. Wilson of Shou-yang Hsien for his kindness in coming to attend Dr. Goldsbury during the latter's last illness.

J. B. T.

CENTRAL CHINA CHRISTIAN MISSION.

The fifth Annual Convention of the above mission was held at Nankin from April 20th to 23rd, both days inclusive. A Chinese session was held April 20th, which was attended by several native workers and members. Most of the foreign missionaries were also present. The oldest pastor in the mission, Mr. Peng, 84 years of age, urged upon all present to be loyal to their Master. He said, "The doctrine will certainly prosper, but still we must live holy lives ourselves, so that the people may have the right example." Another native helper

recommended that no foreign buildings be erected in a city until the place had first been thoroughly opened by preaching and itinerant medical work. Mr. Shi Kwei-piao, of Chu-chew, said that as missionaries came to China to preach the Gospel they should hold themselves aloof from all native law-suits.

The President, W. P. Bentley, in his opening address stated the past year to have been one of quiet progress. The address also dealt with the importance of educational work and the necessity of maintaining and developing the Nankin Christian College, the sinfulness of sectarianism, missionary methods and motives; also our obligations to the home Churches in the matter of supplying them with information relating to the work in the foreign field.

In the course of a valuable paper on school work, F. E. Meigs told of boys in his school, who had been the means of putting an end to idolatrous practices in their own homes. Last Chinese New Year the father of one of the scholars visited Mr. Meigs and told him that for the first time in his life he had not expended one cash upon the worship of idols, not even for sending off the kitchen god, and pointed to his son as the means of his enlightenment. Other similar cases were also mentioned.

T. J. Arnold in a very suggestive paper on itinerations recommended among other things the division of the field among the members of the mission. This recommendation was adopted, and at the close of the Convention each of the brethren selected his circuit of itineration for the ensuing year, which were discussed and approved by the committee of superintendence. Drs. Macklin and Butchart spoke of the far-reaching benefits of the hospital and told of the kindly treatment they had received in the interior from former patients. They also urged upon the missionaries to

gain all the medical knowledge they could, and warmly commended the work already done in this direction by the younger brethren at their out-stations.

One afternoon was devoted to a ladies' session, when the various methods for reaching the Chinese women were discussed. The use of the Romanized, house to house visiting, chapel work, the toleration of foot-binding in Christian schools and the work of married ladies were among the subjects brought forward. As regards the latter it was remarked that one of the first duties of married lady missionaries is the taking care of other missionaries, thereby increasing their efficiency.

In a report of his visit home James Ware told of the ignorance that exists in the home lands regarding China and its people. At one place he visited he saw huge illustrated posters, advertizing a panorama of the bombardment of Peking by the English and French fleets. In another place was a panorama of the massacre of Catholic fathers and their converts by a Chinese mob. Mr. Ware said that the pictures were as hard on the Chinese as any caricature he had ever seen issued by Chinese on foreigners.

E. T. Williams reported a wonderful increase of missionary enthusiasm in the U. S., and also said that the Churches of all denominations were unanimous in their condemnation of the infamous Geary Bill.

Several brethren with their wives and families were welcomed on their return from furlough, and two new missionaries; and Dr. Macklin and Mr. C. Molland, just leaving for home, were commended to the care of God.

There were present at the Conference sixteen members, and the sessions were characterized throughout by Christian love and concord.

J. W.

THE UNITED SOCIETY OF CHRISTIAN ENDEAVOR FOR CHINA.

The new year of 1893 brought to the Christian workers of China, and especially to those in a few of the favored ports, a new inspiration in the person of the Rev. Francis Clark, D.D., father of that most remarkable development of religious activity, "The United Society of Christian Endeavor."

The fame of this organization, its phenomenal growth and soul-winning efficiency in other parts of the world, had preceded its founder, and already several workers in Shanghai, Foochow, Canton and perhaps a few other places had begun to imitate the methods found to be so potent for good elsewhere.

It remained, however, for personal contact with Dr. Clark, the glimpses we got into his consecrated life and the ringing tones of his rally cry, "For Christ and the Church" to impart the enthusiasm necessary to give the movement hearty and widespread acceptance.

Among the first to catch the inspiration was the Rev. John Stevens, pastor of Union Church, Shanghai. An adult society of Christian Endeavor was almost immediately organized in his congregation, and this was soon followed by a Junior Society.

Others were thinking much and maturing plans for a general introduction of the movement into the native congregations, now being gathered in so many parts of the empire.

The meeting of the American Presbyterian Synod at Shanghai during the month of May, by which a large number of prominent Christian workers from Northern, Southern and Central China were brought together, seemed to offer an auspicious occasion for making a beginning.

It was accordingly determined to organize at this time a United Society of Christian Endeavor for

the Empire of China, for the purpose of encouraging and assisting in the formation of local societies wherever practicable, and in every way possible to develop and conserve all elements of power that may be utilized for the glory of Christ and the more speedy coming of His Kingdom.

Organization.

At the close of the missionary prayer-meeting Monday, May 15th, and in accordance with an announcement made from the Union Church pulpit the previous day, Mr. Stevens formally introduced the subject which had been much in our thoughts and had been mentioned in our prayers, namely, the Christian Endeavor movement.

After referring briefly to what had been accomplished through this instrumentality in other places he closed his remarks by requesting those present to indicate their opinion of the desirability of organizing a general society for China by a showing of hands. The result was a unanimous expression in favor of so doing.

Mr. Reid then suggested that we immediately proceed to organize by the election of officers and proposed the name of the Rev. John Stevens for President.

Mr. Stevens was elected and at once took the chair.

Mr. Silsby suggested that before proceeding further it would be well to hear from Mr. Noyes, who already had some experience in Endeavor work in the South.

Mr. Noyes then gave some account of the work in Canton, expressed himself as decidedly in favor of the organization and said that he thought the chief officers should be located in Shanghai, as the point most accessible from all parts of the empire and for its mail facilities.

Mr. Noyes also suggested that it might be well to elect three corresponding secretaries, one each for

Northern, Southern and Central China.

The Rev. Dr. Corbett then proposed the name of the Rev. C. F. Reid, of Shanghai, for General Secretary.

Mr. Reid was elected. The following names were then proposed for Corresponding Secretaries: Rev. G. S. Hays for Northern China, the Rev. A. A. Fulton for Southern China and Miss Laura White for Central China. They were elected, and Mr. Gilbert McIntosh was elected Treasurer.

The selection of Vice-Presidents was then taken up, and the names of Mrs. G. F. Fitch, of Shanghai; Miss L. Johnson, of Hongkong; Rev. Griffith John, D.D., of Hankow; and Rev. J. Wherry, of Peking, were proposed.

Before submitting these names to vote the Rev. E. Box suggested that it would be well to elect a Vice-President for each province. The suggestion met with general approval, and it was so determined, but in order to give time for consideration it was thought best to leave further selections for the office of Vice-President to an Executive Committee, to be composed of the general officers and such other friends residing in Shanghai as might be chosen to act with them.

The nominations previously made were then put to vote, and Mrs. G. F. Fitch, Miss L. Johnson, Rev. Griffith John, D.D., and Rev. J. Wherry were elected.

The following named friends were then elected to be members of the Executive Committee:—

Mrs. T. Richard, Miss E. M. McKechnie, Miss L. Haygood, Miss M. A. Posey, Rev. J. W. M. Farnham, D.D., Rev. E. Box and Rev. E. F. Tatum.

The Rev. Dr. Farnham offered the pages of the *Child's Paper* and *Illustrated News* for the use of the Society, and the Rev. T. Richard stated that the *Missionary Review* had already published accounts of

the Society and translations of the Constitution, By-laws, etc., and that it would be open to further use in the interest of the Society.

A motion to adjourn prevailed, and the meeting was closed with the Doxology and Benediction.

C. F. REID,
Sec.

THE ARIMA CHRISTIAN CONFERENCE. 1893.

JAPAN.

The meetings of the above Conference have been arranged to open on Sunday, the 6th August, at Arima, and will continue for eight days. Owing to the difficulty of securing a convenient place in which to hold the meetings of the Conference and the usual religious services on Sundays, it was decided by the unanimous vote of those who were present last year to take steps to secure a permanent place of meeting before the summer 1893. A committee was appointed to look after the matter, and they at once began to plan for a suitable building. They leased a piece of land in a central locality and invited subscriptions towards the building of a hall for future meetings.

Sufficient funds were promised, so that the committee were enabled to begin early in the spring the erection of a building large enough for the purposes required, and it is now approaching completion. It is by no means an elaborate affair, being put up in semi-Japanese style at a very moderate cost, yet it will be found quite suitable for all the requirements of the residents during the summer season. It has a seating capacity of 200, thus giving plenty of room for all the visitors.

The programme arranged is as follows:—

Sunday, 10 a.m.—Opening service and sermon by the Rev. H. H. Rhees, D.D.

Monday, 10.30 a.m.—(1). The Distinctive Work of the Holy Spirit under the Old Testament Dispensation. Paper by the Rev. S. P. Fulton. (2). The Distinctive Work of the Holy Spirit under the New Testament Dispensation. Paper by the Rev. F. S. Curtis.

Tuesday, 10.30 a.m.—(1). The Holy Spirit. His Fruit. Paper by the Rev. W. P. Buncombe. (2). The Holy Spirit. His Witness. Paper by the Rev. J. C. Newton.

Wednesday, 10.30 a.m.—(1). A Review of Mission Work in the Fohkien Province. Paper by the Rev. W. Ashmore, D.D. (2). A Review of Mission Work in the Yangtze Valley. Paper by the Rev. J. R. Graham.

Thursday, 10.30 a.m.—(1). The Resurrection of Christ. A Fact of History. Paper by the Rev. H. McE. Price. (2). The Resurrection of Christ. As evidenced by the Gift of the Holy Spirit. Paper by the Ven. Archdeacon Warren.

Friday, 10.30 a.m.—(1). The Risen Christ. His Relation to the Missionary Worker. Paper by the Rev. H. T. Graham. (2). The Risen Christ. His Intercession in its Relation to Mission Work. Paper by the Rev. W. E. Towson.

Saturday, 10.30 a.m.—(1). The Resurrection of Christ. In its Relation to the Resurrection of Believers. Paper by the Rev. J. H. Scott. (2). The Resurrection of Christ. In its relation to the Last Judgment. Paper by the Rev. R. B. Grinnan.

Sunday, 10 a.m.—Closing service and sermon by the Rev. G. H. Pole, M.A.

—It ought to be understood by the Chinese how completely the Christian sentiment of the United States stands arrayed against the execution of the "Geary Law." In this all the denominations share.

Conventions and representative assemblies of various kinds and meetings specially called for the

purpose have united in protests. The newspapers under Christian control, without a single exception that we have yet heard of, are emphatic in condemnation of the unjust provisions of such a law. The opinion of the religious press is well put in the *Independent*, in which appears a full and able editorial entitled "An Impending Infamy." The approaching execution

of the law is the point in hand. One of the judges of the U. S. Court at Daluth declared it unconstitutional. If such a decision should come from the Supreme Court it would extinguish the mischief and prevent the "infamy." It is our privilege to ask and to believe that this iniquitous legislation shall be overruled in the end to the promotion of mission work. W. A.

Diary of Events in the Far East.

April, 1893.

18th.—The *Hupao* gives the following description of the Imperial ploughing ceremony:—In order to emphasize the importance of the cultivation of the soil and to encourage the people to follow agricultural pursuits, the monarch of the country sometimes performs certain rites at the "Emperor's Field," and goes through the form of ploughing and other work of the husbandman. On the 8th inst. the Emperor set out at daybreak from his palace, with a numerous and magnificent train of courtiers and others, mounted and on foot, to the field, to observe the ceremonies of the occasion. The splendour of the Imperial train was beyond description, while the route traversed by His Majesty was entirely adorned and decorated in such a way as to harmonize with the grandeur of the Imperial retinue. Before breakfast the Emperor arrived at the shrines of the deity presiding over agriculture, and his Majesty stopped to offer up his thanksgiving and sacrifices. This finished, the stately procession wended its way to the Tai Sheü Tien, where the Emperor went through a similar function. On finishing and after the change of dress, the morning repast was served, at the end of which the Emperor proceeded to the field, which is about 3 li in area. Around the field poles were erected, on which fluttered innumerable flags and banners of every description and colour, and at the four corners of the field were erected four pavilions, where the seeds of wheat and other cereals were placed. In the centre were numbers of magnificently attired courtiers, each holding aloft a many-coloured flag, while on the side of the passage were several scores of aged and white-haired farmers, each having in his hand some agricultural implement. Placing his left hand on the plough and holding the whip in his right hand the Emperor

began the ceremony of the occasion. By pre-arrangement the officers did their allotted share, some wielding the agricultural implements while others scattered seeds out of the baskets as if sowing, while the Emperor was busied with the plough, which was hitched to a richly caparisoned bullock draped in yellow and led by two of the Emperor's body-guards. On the Emperor finishing his round at the plough the three princes were ordered to go through the performance, and after them nine high courtiers had their turn, after which the performance closed. Having received the greeting of the various officers, the Emperor returned to his palace.

—With regard to the settlement of Dr. Greig's case the following letter has just been received from Lord Rosebery by Dr. Greig's father:—

Foreign Office, March 31st, 1893.

SIR: With reference to my letter of the 14th ultimo, I am directed by the Earl of Rosebery to inform you that a despatch has been received from Her Majesty's Minister at Peking, dated the 13th of January last, in which he reports that the Ministers of the Tsung-li Yamên had agreed on the previous day to a settlement of Dr. Greig's case on the following terms:—

The re-issue at Kirin of the Emperor's proclamation of June 13th, 1891, respecting Christianity.

The punishment of the culprits.

The payment, as pecuniary compensation, of the sum of 5000 dollars (equal at the present rate of exchange of 2s. 9d. to £687 10s.), and a further sum of 6276 dollars, 36 cents (equal to £863) subsequently claimed by Her Majesty's Government on behalf of Dr. Greig, or in lieu of the latter sum a site for a missionary establishment at Kirin.

The Chinese Ministers promised at once to communicate with the Tartar General,

and inform him that the case must be settled in accordance with this understanding, and Mr. O'Connor has consented to the pecuniary compensation for Dr. Greig being paid either to the British Consul at Newchwang or to Her Majesty's Legation at Peking. Mr. O'Connor states that he is in direct communication with Dr. Greig on the subject.

He adds that the chief culprit in the attack on Dr. Greig was, it appears, the only son of aged parents, and that, according to Chinese statute law, he cannot be banished into distant exile while his parents are alive. Mr. O'Connor has agreed not to insist upon his exile, provided an assurance is given that he has been severely punished for his crime.

I am, etc.,

T. H. SANDERSON.

—The following particulars of the famine in Shansi were received in a private letter:—"You are no doubt aware of the great distress among the Chinese of this place, due to the want of food. We have had no rain for the last two years, and the result is a famine. I had an opportunity yesterday of enquiring into the number of people who died in this city from starvation alone. In the Magistrate's office it is reported as 10,000. In the country it is even worse. The Magistrate has only been able to give help to a limited extent, and has supplied seed corn. If rain comes there is hope for the survivors. We have received over Tls. 400 from different quarters for famine relief work, and in connection with that work I have gone from village to village and can testify that the distress is real. In this place there is an annual horse fair; this year the buyers came as usual, but finding the condition of the market unfavourable they turned their attention to women and girls, whom they purchased and carried away in cart-loads; most of the women being sold for a few hundred cash. I know of one man who sold his two daughters for one *shêng* (pint) of millet. He boiled the millet, and he and his wife ate it, but he died in a couple of hours afterwards. In another case, a man sold a young woman, his wife, for 300 cash, out of which he paid 100 cash to the man who wrote the deed of sale and another 100 to a temple, where the deed was registered. He died of starvation a few days afterwards. While I am writing there are crowds at the door asking for a little help. While travelling through the villages I have seen no better food than husks of grain and the bark of the elm tree ground together."

May, 1893.

2nd.—First Triennial Meeting of the Educational Association of China in the Presbyterian Mission Press Chapel, Shanghai. In addition to the Shanghai missionaries present there were representatives from Soochow, Nanking, Chinkiang and Tungechow. Several very important papers on subjects connected with the promotion of education in China were read. The first of these will appear in next RECORDER. In this issue will be found the first triennial report.

6th.—A junk laden with salt fish, bound on a voyage from Ningpo to Foochow, while yet within sight of the Chinhai forts and inside Flagstaff Island, was attacked by a pirate junk, and although the crew, in hopes that some war junk or gunboat in Chinhai harbour might come to the rescue, made a desperate resistance, they were at last overpowered, losing two men shot dead and five badly wounded with sword cuts. None of the cargo was touched, but the pirates took away over \$300 in silver and all the clothes of the passengers and crew, valued at another \$300. No one came to the aid of the unfortunate junk's crew, although one steam gunboat and two sea-going war junks were snugly lying inside Chinhai harbour and the shots fired between the conflicting junks could easily be heard by the people on shore.

11th.—Meeting of the Synod of China in the Presbyterian Mission Press Chapel, Shanghai. In addition to the items in "Editorial Comment," another important step taken by the Synod was to take council with all that have a voice in the matter as to the advisability of separating themselves from the General Assembly of the Presbyterian Church in the U.S.A. and joining with the other seven Presbyterian bodies in China, so as to form one great Synod of them all for China. If the reply be favourable then another Synod may be called without waiting the usual time of five years to sanction the new departure.

Another important step was the despatching of a telegraphic message to the General Assembly in the U.S., then in session, asking it to protest against the Exclusion Act.

—The daily papers give the following particulars of a riot in Szechuan, in which some ladies were involved. It occurred at a China Inland Mission out-station at Kiang-tsin on the Yangtze, about 100 *li* above Chungking. There were three foreign ladies, two, Misses Anderson and Ramsay, belonging to the China Inland Mission and one, Miss Southall, to the Friends' Mission. All went well until the

evening of the 15th of May when, without a word of warning, a crowd, said to be incited by students, suddenly appeared and amidst howlings and shriekings, the wild noises with which a Chinese crowd keeps up its own courage, destroyed the front portion of the mission premises. The ladies escaped into the house of a neighbour, who received them kindly, by climbing over the roof. Before long the civil and military magistrates put in an appearance, and it is said that three of the ringleaders have been captured and imprisoned.

—News received from Peking that the Tsung-li Yamén addressed the American Minister asking H. E. to wire to the President to stay the operation in the meantime of the Geary Act. They also wired to the Chinese Minister at Washington to the same effect with the result that a telegram has been received informing the Yamén that the Act has been suspended pending its constitutionality being tested in the Supreme Court of the United States. See remarks in "Editorial Comment."

Missionary Journal.

MARRIAGE.

AT the British Episcopal Church, Foo-chow, on 4th April, by the Venerable Archdeacon Wolfe, assisted by the Rev. LL. Lloyd, the Rev. THOMAS McCLELLAND, B. A. Trin. Coll., Dub., C. M. S., to Miss OLIVE ANNIE DERRY ("Sister Olive"), C. E. Z. M. S.

BIRTH.

AT Shanghai, on the 11th of May, the wife of Mr. MEREDITH HARDMAN, of the China Inland Mission, of a son.

ARRIVALS.

AT Shanghai, on May 5th, Dr. R. J. GORDON, of the Irish Presby. Mission, for Newchwang, Messrs. A. FERNSTROM, S. FREDIN and B. E. RYDEN, also Misses AUGUSTA ERICSEN, KLARA ANDERSON and HILMA BORJESON, of the Swedish Mission, for Hankow.

DEPARTURES.

FROM Shanghai, on 15th April, Misses NEWCOMB, Church Missionary Society, for England.

FROM Shanghai, on 5th May, Dr. E. FABER, Ger. Gen. Prot. Evan. Society,

for Chicago, Rev. and Mrs. L. LEITCH and child, Meth. Epis. Mission, for U. S. A. and Rev. and Mrs. R. C. FORSYTH and family, Eng. Bapt. Mission, for England (*via* U. S. A.), also Rev. and Mrs. S. E. MEECH and family, L. M. S., Peking, Miss PEARSON, London Mission and Mr. BRERETON'S (S. P. G.) two boys, for England *via* Europe.

FROM Shanghai, on May 6th, Rev. and Mrs. J. H. MACVICAR, of Can. Pres. Mission, Honan, for Montreal, also Miss ESTHER BUTLER, of Friends' Mission, Nanking, for U. S. A.

FROM Shanghai, on May 20th, Miss C. LITTLER, for England.

FROM Shanghai, on May 27th, Miss A. R. TAYLOR, for England.

FROM Shanghai, on 31st May, Rev. HUNTER CORBETT, D.D., of American Presbyterian Mission, for U. S. A.

Visitors.—Rev. H. B. RIDGWAY, LL.D., of M. E. Theological University, Chicago and wife left for Japan 27th inst.

